

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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### Reunion With Presbyterians

TO THE EDITOR: In your issue of October 11th you published a letter from Bishop Parsons replying to my recent sermon in regard to the proposal to unite the Episcopal Church with the Presbyterian Church. In his reply Bishop Parsons gives the impression definitely, though I am sure unintentionally, that the main point, if not the only point, in my sermon is that this proposal will bring grave disunity and division in our own Church. The proposal will certainly do this, and is doing this, as I can testify from its effects in the diocese of New York, but I feel it necessary to say that this is not the main point in my sermon.

The facts stressed in the sermon are:

First, that the Episcopal Church holds the great essentials of the Faith and Life of the Holy Catholic Church, the Apostolic Faith, the Apostolic Sacraments, and the Apostolic Ministry, in common with all the Churches of the Anglican communion and all the Catholic Churches of the world. If the Episcopal Church should repudiate or compromise its great heritage of Catholic Faith and Order this would not be a step towards, but a most tragic step away from, true world-wide Christian unity.

The second point stressed in the sermon is that there can be no true Christianity without unity of faith and unity of spirit, and that this cannot be created by artificial and external measures or by majority votes of conventions.

The third point is that in simple fact none of the Churches, including the Episcopal Church, are yet spiritually ready, or even nearly ready, for reunion. We need more Faith, more prayer, more of the Spirit of God, in all the Churches before we can be ready for the blessings and responsibilities of a reunited Church.

Fourth: It should be kept in mind that this movement proposes to unite the Episcopal Church with only one of the several different and separate Presbyterian Churches in the United States. This fact itself shows that we are none of us yet spiritually ready for unity. Why should the Episcopal Church be disrupted to form a union with only one of the several Presbyterian Churches? Surely the right step and the real advance towards Unity would be for the separated Presbyterian Churches first to unite with each other.

Those who have read Bishop Parsons' reply to my sermon should, I think, read the sermon itself which has been published by the Morehouse-Gorham Company.

The chairman of our Commission, Bishop Parsons, says that this Proposal does not involve a departure from the Faith, the Sacraments, and the Ministry as these have come to us "from the Apostles' time." But the Head of the Presbyterian Commission, the Rev. Dr. McInnes, has stated publicly that if the proposed Basic Principles are adopted the "new Church" thus formed "will be essentially Presbyterian." Dr. McInnes states the exact truth. If this amazing proposal were adopted it would draw the Episcopal Church away from the great Historic Catholic Churches of the world in order to unite it with only one among the many divided Protestant Churches.

This proposal to change the Episcopal Church and unite it with the Presbyterian Church does not represent a broad and world-wide view of Christian Unity, it represents a narrow, and one-sided, and solely Protestant view. The Catholic Churches of the world, Eastern, Roman, and Anglican, today include three-fourths of all the Christians in the world and the historic Catholic heritage of the Episcopal Church, as given

to us in our Prayer Book, gives the Episcopal Church a unique and God-given opportunity to be a mediating influence between Protestantism and Catholicism.

At this great moment of history, as we the new world that is coming, our hope Christian reunion and our vision of it, shall be a broad and world-wide one. Certainly this proposal to draw the Episcopal Church away from the Catholic Churches of the world and to unite it with one among several different Presbyterian Churches in the United States does not represent a broad and world-wide vision.

(Rt. Rev.) WILLIAM T. MANNING,  
New York. Bishop of New York

Ralph Adams Cram

TO THE EDITOR: Your notice of the death of Ralph Adams Cram is excellent as far as it goes. He was indeed a man architect and an authority on Gothic, and also built some very beautiful Byzantine Churches, like Christ Methodist Church in New York City; and some of his Georgian buildings are masterpieces). But as one of his most intimate friends has just written "It is unfortunate that his professional reputation has obscured his merits as a philosopher in whom mystical intuition and traditional charity meet."

Among my treasures will always be years of friendship with him, our hours long and searching talk about spiritual matter and their interrelationship, and the fact that in the last few years he turned me for spiritual counsel.

Like Eric Gill—only Cram had the greater mind—he was in his own esteem an angel only because he was God's servant. From the day of his conversion, at the tomb of Francis in Assisi, to the day of his death he so looked on himself. As a servant of God he hated the modern world, with its dependence on greed and force and its governance by vulgarity. He foresaw the probable collapse of modern civilization, wrote often with startlingly prophetic accuracy, knowing that it must die because it patronized God and subjected both beauty and truth to profanity and treated man as though he were an instrument. Man's sin was to him so dreadful that it filled him with a grieving sorrow hard to bear. Nor did he find any comfort in the Church. The Church, and particularly the Episcopal Church, he felt to be apostate. Indeed, for the last few years of his life he found it almost impossible to receive Communion. Princes and prelates alike had failed him—and failed God.

But little as he looked for anything a society except a new Dark Ages, and little as he had respect for "the common man" who, except for God's grace, he deemed a sub-human creature, and little as he felt a confidence whatever in the Church on earth, there rarely has been a man who had such confidence and joy in God, such glad humility before God's face.

He had a message of great moment for fellow Churchmen; but they paid no attention. "They let me build their buildings which they misuse once I've built them; but when the Lord God bids me prophesy, they close their ears." So he said not long before he died.

Of the intimate secrets of this great man's heart it is not permitted me to speak; but I wish at least to say that to some of us his architecture was an incidental thing. He deemed it so himself. God rest his soul, and may he pray for us who find the world a emptier place because he is gone home.

(Rev.) BERNARD IDDINGS BELL,  
Providence, R. I.

# The Living Church

NO.  
18

ALL SAINTS' DAY; TWENTY-SECOND SUNDAY AFTER TRINITY

## GENERAL

NITY

### ment From England

the plan for supplemental ordination, of the proposals put forward by the Commission on Approaches to Unity in its negotiations with the Presbyterian Church in the USA, has incurred the wrath of the *London Church Times*.

In its issue of October 23d, the *Church Times* says that supplemental ordination is itself a glaring illustration of the unwholly untheological character of the scheme. Additional authority to minister is not required, but if a man is already a priest he is altogether a priest and no other 'grace of orders' remains to be bestowed upon him."

### ISCOPEATE

#### hop Page Consecrated

The consecration of the Rev. Herman E. Page as Bishop of Northern Michigan was carried out with all the usual dignity and beauty of the Prayer Book ceremony, but contained a wartime note, marked by the fact that Bishop Page before his episcopal vestments wore the uniform of a lieutenant colonel of the Army Chaplain Corps. Because his official release from the Army had not arrived by the date set for the consecration, October 23, it was necessary that he continue to wear his Army uniform.

Representing the Chaplains' Corps at the ceremony in St. Paul's, Oakwood, Dayton, Ohio, were two of Bishop Page's associates at the Army Chaplain School at



Dayton Herald-Journal.

**CONSECRATION OF BISHOP PAGE:** The Army Chaplains' Corps was represented by Roman Catholic Col. Cleary (left) and Jewish Capt. Braude, who are shown with Dr. Page just before the service.

Harvard University, of which he had been secretary—Chaplain William D. Cleary, Roman Catholic priest and Commandant of the School, and Chaplain Max A. Braude, Jewish rabbi.

The consecrator was the Most Rev. Henry St. George Tucker, Presiding Bishop. The co-consecrators were Bishops Creighton of Michigan and Bishop Whittemore of Western Michigan. Bishop Hobson of Southern Ohio preached the sermon. Presenting bishops were Bishops Kirchhoffer of Indianapolis and Sturtevant of Fond du Lac. The attending presbyters were the Rev. Henry Lewis of Ann Arbor, Mich., and Chaplain James E. Clarke of Fort Knox, Ky.

The litany was read by the Rev. O. M. Langley of Crystal Falls, Mich.; the registrar was the Rev. John H. Fitzgerald of Brooklyn, N. Y., with the Rev. John J. Weaver of Troy, Ohio, serving as deputy registrar. The Rev. Dr. Phil Porter of Dayton, Ohio, served as master of ceremonies, with the certificates of election being presented by the Rev. C. G. Ziegler of Ishpeming, Mich., president of

the standing committee of Northern Michigan. The certificate of ordination was presented by the Rev. George C. Weiser of Iron Mountain, Mich., and the consents of the standing committee by the Rev. H. Roger Sherman Jr. Consents of

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## The Living Church

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Record of the News, the Work, and the Thought of the Episcopal Church

FORD P. MOREHOUSE.....Editor  
ER DAY.....Managing Editor  
DRYSDALE.....Assistant Managing Editor  
ZABETH McCACKEN.....Literary Editor  
E. McCauley.....Business Manager  
E. MACINTYRE.....New York Representative

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the bishops were presented by the Rev. E. R. A. Green. Bishop Creighton of Michigan acted as epistoliter and Bishop Hobson of Southern Ohio as gospelier. Nine bishops participated in the Laying on of Hands—Bishops Tucker, Creighton, Whittemore, Hobson, Sturtevant, Kirchhoffer, Gray, Rhea, and Clingman.

Many clergy of the diocese of Southern Ohio and neighboring dioceses helped form the procession together with many ministers of other communions, the vestry of St. Paul's Church, and the choir of that church.

#### REMEMBERED AT MASS

After the consecration a luncheon was served by the vestry of St. Paul's at the Dayton Country Club with Mr. Robert K. Landis, senior warden, as toastmaster. Speakers at the luncheon were Bishop Hobson, Bishop Whittemore, the Rev. Dr. Phil Porter, the Rev. C. G. Ziegler, and Col. Cleary. Bishop Page was presented with a token of esteem signed by over 800 men women and children, members of St. Paul's parish. The token was bound in leather and included with it was a check for Bishop Page's use. In his remarks Col. Cleary paid high tribute to Bishop Page as "a man of prayer" and said that the new bishop and his work would be remembered by him as he offered the sacrifice of the Mass.

Bishop Page has been rector of St. Paul's, Oakwood, Dayton, since 1927 and was the first full time rector of the church, it previously having been a chapel of Christ Church, Dayton. He was born in Coeur d'Alene, Idaho, May 2, 1892, attended Harvard University and the Episcopal Theological School at Cambridge. He served under his father in the missionary district of Spokane and at St. Paul's Cathedral, Boston, previous to coming to Dayton.

#### TRIBUTE

He was very active in civic affairs in Dayton, so much so that the *Dayton Herald* in its editorial columns said, "With the consecration of the Rev. Herman R. Page as a Bishop in the Episcopal Church . . . St. Paul's, Oakwood, loses . . . an inspired minister, the army loses an ideal chaplain, and Dayton loses one of its most useful citizens."

"During his years of service to the local church and this community, Bishop Page preached and practised an everyday sort of religion people could understand. . . . His is a positive belief which teaches that the ideals of the Sermon on the Mount can be adapted to day-by-day living. As he walked and talked with his parishioners and many other citizens of Dayton he inspired them not only to be better but also to do better. . . .

"But . . . Bishop Page is first of all a soldier of the Cross. When the call came to him to accept the Northern Michigan bishopric, where his father had served before him, he accepted it as a call to his chief duty. . . . As he goes to a post of greater responsibility, he carries with him the best wishes of all those who know that wherever Bishop Page serves his fel-

lowman, he will prove a good soldier and keep the faith."

Bishop Page succeeds his father, the late Rt. Rev. Herman Page, who in 1940 became Provisional Bishop of Northern Michigan. Under his inspired leadership the stricken diocese re-habilitated its funds and restored itself to a strength almost the greatest in its history.

## CONFRATERNITY

#### C.B.S. to Hold Festal Mass

The American Branch of the Confraternity of the Blessed Sacrament was instituted in historic St. Paul's Chapel, Trinity Parish, New York, September 11, 1867. The 75th anniversary is to be observed by the national organization on Armistice Day, Nov. 11th, with a Solemn Pontifical Mass, followed by procession and benediction of the Blessed Sacrament, in the Church of St. Mary the Virgin, New York. Bishop Ivins of Milwaukee, superior general of the Confraternity, will pontificate, and the Rev. Leicester C. Lewis, rector of the Church of St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, will deliver the sermon. Clergy in the metropolitan area will participate in the procession.

Following the Mass, at 1 p.m., an anniversary luncheon will be held in the grand ballroom of the Hotel Edison, Bishop Ivins will preside, and the speakers will be Bishop Manning of New York, the Rev. Robert D. Crawford, rector of St. Barnabas' Church, Omaha, Neb., and the Rev. William M. Mitcham, the beloved Secretary General of the Confraternity, will give an historical paper.

## RELIGIOUS ORDERS

#### First Colored Sister

On October 18th the Rt. Rev. Irving P. Johnson, chaplain general of the community of the Transfiguration, received the profession of Miss Myrtle Deane of Key West, Fla.

Miss Deane is a graduate of Tuttle Training School and is believed to be the first Colored woman to be admitted into full fellowship by one of the established sisterhoods in the United States.

## INTERCHURCH

#### Sword of Spirit Secretary

#### Addresses Non-Roman Leaders

Miss Barbara Ward, joint secretary of Britain's Sword of the Spirit Movement was the guest at a dinner meeting in New York of the Federal Council of Churches and the Universal Christian Council. More than a score of prominent Non-Roman leaders attended the gathering.

Miss Ward, in an informal address, discussed the origin and development of the movement and told the group that she had noticed a definite trend toward increasing Protestant-Catholic co-operation in this country.

## SYNODS

#### Education, War, College Work Discussed in Province II

By ELIZABETH McCRAKEN

The 25th meeting of the synod of province of New York and New Jersey, Rochester, N. Y., October 20th and 21st, was one of the largest and best in history of this synod. Bishop Reinhard of Rochester and the Rev. Donald Gratiot, rector of Christ Church, led other members of the diocese of Rochester in friendly hospitality.

#### EDUCATION

The first session was a conference on The Church's Responsibility in Our Time. The first of the two speakers, Dr. W. J. Cowley, president of Hamilton College, spoke on The Plight of Education.

"The secularization of our education," Dr. Cowley said, "is a great and serious problem. The reason for this plight is that we accepted from foreign sources a dualistic system of education. At a time when scientific knowledge was needed in American life, science found no welcome in our colleges. England offered at that time no models. So American colleges looked to Germany. The Germans had fine scientific colleges, great universities. In these, Germany hoped to lead the world. Fichte's Sunday evening lectures had led to the establishment of the University of Berlin whence emerged a philosophy of education which has dominated American education. It had 12 concepts, of which I will cite three: Intellectualism, specialism and impersonalism. . . .

"These and other German concepts have undermined American education. This has made us unequal to the coming task of reconstruction. . . .

"Religion is a system of values. No account is taken in our colleges of values. We are in danger of getting where Germany is today because of our absorption of the German educational system."

#### THE WAR

The second speaker Dr. Frank Kingdon, President of the Union for Democratic Action, spoke on The Test of Religious Faith in a War for Democracy.

"We are at war," said Dr. Kingdon, "because of the relation of its outcome to each. The dignity of each man as child of God is threatened. He must fight for it, if he is religious. We stand for the Kingdom of God, the essential vision of which is a human family whose Good Father is God. This is threatened as never before. We are defending the kind of society in which our Faith can function. Christian companionship is a fellowship in the struggle between good and evil in man—in each man, in all men."

Dr. Kingdon was enthusiastically applauded as he finished his address.

Christ Church was crowded to the door for the synod service on that evening. Bishop Oldham preached, taking for his text Esther 4:14, "Who knoweth whether thou art come to the kingdom for such a time as this?" He said in part

Today, when the world is threatened by ruin, we find in America an instrument prepared by God to avert the catastrophe. What else, do you think, mean the sagas of Columbus and Amerigo Vespucci, of Cabot and Henry Hudson, the New England settlement and the Pilgrim Fathers, followed by the expansion across the continent, resulting in a nation of incomparably great material and moral power—except that an instrument is being prepared to come to the aid of civilization when it is threatened with extinction, not only in the old countries of Europe but throughout the world? . . . God's chief and permanent instrument in opposing evil and preserving the good in the Church of His creation. In its earliest days it was the permeating leaven in the corrupt Roman Empire. Later when barbarians sacked Rome and left it a heap of smoldering ruins, the Christian Church in the person of the Bishop of Rome walked in and on the ashes laid the foundations of the Middle Ages, one of the most glorious periods in Christian history. Again and again God has used His Church to oppose tyrants and combat evil when it became too strong. . . .

The Church in essence and ideal cannot be destroyed, but, if everything Christianity is given to civilization goes; if justice and freedom and kindness and mercy and family life go, what have we left? The Church might continue as a flickering light, but for practical purposes Lord Grey's lament that the lights of Europe were going out will apply to the world if Hitler wins. But the Church is not interested primarily in itself. It is here to serve, and its greatest service—granting the winning of the war—will be to help construct a just and durable peace. For this it is needed as no other institution. It has the leading principles and the world-wide membership to equip it for its task, and already there has grown up a recognition of its world unity that is of great significance. . . .

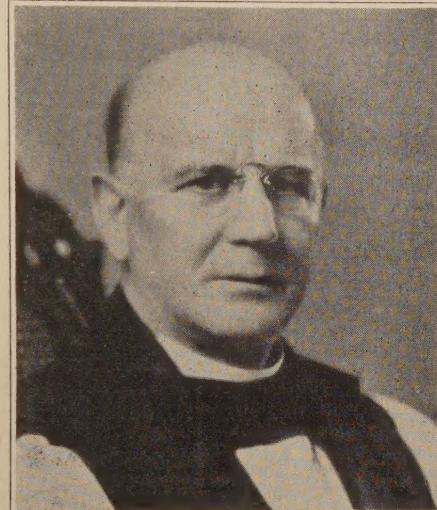
The simple fact is that there are now in these various countries, Germany, France, Russia, China, and all the others, groups of Christians, colonies of heaven, united with one another in prayer and effort, thus constituting a true brotherhood over-lapping all boundaries of race, class and nation. Here is the nucleus pattern of that world brotherhood for which we are all seeking. . . . As we view scattered and competing portions of Christendom, as we view our steadily disintegrating civilization, we may perhaps think of our own beloved Church, with its historic ministry, its valid Sacraments, its piety, its contacts, with both Catholicism and Protestantism: 'Who knoweth whether thou art come to the kingdom for such a time as this?'

#### COLLEGE WORK

The next morning, all the delegates and visitors assembled for the corporate Communion. After breakfast, the joint session of the synod was held. The routine reports were presented. There was a short but interesting discussion in connection with that part of the report of the commission on religious education dealing with college work, led by Professor H. N. Ogden of

Cornell University. The point was made by Dr. Ogden that the uncertainty as to the jurisdiction under which a college chaplain works hampers his effectiveness. In some instances, the rector of the local parish insists that the Church people on the college campus are members of his parish, who must come to him for official acts, such as the Solemnization of Holy Matrimony, for example. It was suggested that the campus might be made a separate parish, under the canons. At Princeton University and at Columbia this already is the arrangement. The difficulties in the way are mainly financial: not all colleges can provide a special chapel for Church use, nor pay a sufficient salary.

Dr. Charles H. Ricker, chairman of the commission on religious education, gave an interesting account of the conference of college chaplains held last January at the General Theological Seminary, and announced the plans for another such conference.



BISHOP OLDHAM: "God has used His Church to combat tyrants."

ference January 25-26, 1943. Funds were voted for this purpose.

Provincial officers were re-elected, except that Austin S. Murray succeeds Harlow D. Savage as treasurer. Colonel Leigh K. Lydecker was re-elected provincial member of the National Council. Although he has served already for six years, he is so necessary to the Presiding Bishop that his re-election was suggested by other Council members.

#### ENGLAND AT WAR

The hour following the final session was devoted to two speeches. The first of these was by Clifford P. Morehouse, Editor of THE LIVING CHURCH, on The Anglican Church Today. He said in part:

"Britain has seen bombs falling, and the British have become realists in the front line. They have seen their homes, their business, their schools, their churches destroyed. There is a sense of reality in the British Isles that we have not yet reached in America. They know what total war means. Christians should understand total war, because we are enlisted in a total war against evil. . . .

"We should all be proud of the Arch-

bishop of Canterbury. He is a big man in other ways than the physical, a radical in the literal meaning of that word—getting at the root of things. He has no jurisdiction here, but he is head of the Anglican communion and close to our problems. His voice is recognized in England as the voice of the Christian Church.

"There are air raids all the time. Over 3,000 churches have been damaged. While I was there, 2,000 civilian lives were lost in raids. Christian people are coming together in strange ways: Anglicans worshipping in Jewish synagogues, Presbyterians in Roman Catholic churches.

"More significant is the spiritual movement. It doesn't show itself in church-going, as it did in the last war. What is going on is healthier though less tangible."

Mr. Morehouse here described the Sword of the Spirit and Religion and Life, recently made vivid to Americans through Miss Barbara Ward [L. C. September 27th, p. 11], Honorary Secretary of the first. He told of attending one of the Religion and Life Weeks at Manchester, with its services and great joint meetings. Then he went on to say:

"We have got to have a Christian 'second front' in terms of the Church and the altar. The Church is the most relevant thing in the world. The Way of the Cross is the most important thing to bring to the attention of our young people. They are soon going away. What can they take with them? Their task is not a crusade but a Christian enterprise. The 'four freedoms' derive from the Christian religion. If we lose that, we lose all; if we gain that, we gain all."

#### THE CANAL ZONE

The second speech was made by the Very Rev. C. Alfred Voegeli, Dean of St. Luke's Cathedral, Ancon, Panama Canal Zone. He said in part:

"At the Cathedral, we limit our work to what the Church offers. We are trustees for thousands of soldiers. We are not entertaining them. They are part of our parish. We try to give each man pastoral care, and it is working well."

"It is a mistake to think that morale is entertainment. Men in service are not looking for entertainment, but for something deeper. There are plenty of opportunities for relaxation. When the men come to us, they want what they wanted from the Church at home: spiritual nurture."

Dean Voegeli brought messages from Bishop Beal. He also told the good news of the ordination of the first native, a graduate of Bishop Payne Divinity School, who is now ministering to his own people in the Canal Zone.

The synod luncheon was an enjoyable and inspiring occasion. The speaker was Bishop De Wolfe of Long Island, who gave a fine address on "Forward in Service." He discussed the nature of the movement, and made a moving appeal to those present to awaken their people to its vital necessity and to their own part in it.

#### WOMAN'S AUXILIARY

The Woman's Auxiliary had as many sessions as the two Houses. One of these was a forum, led by Miss Avis Harvey,

Associate Secretary for Education. The Auxiliary of the diocese of Rochester entertained the delegates to luncheon on Tuesday. On that same evening Mrs. Edwin A. Stebbins invited the delegates to a high tea at her house. These occasions were much enjoyed.

## Mid-West Considers the Church In the Present Crisis

The general theme chosen for consideration by the synod of the province of the Mid-West, meeting in St. Joseph, Mich., October 20th to 22d, was The Church in the Present Crisis.

One hundred men and women, bishops, priests, and laymen and laywomen of the province met to carry out the program. A change in place of holding the synod had to be made at the last minute which necessitated a change in the personnel of the speakers. Those who attended felt that the Church's position was clearly defined—that she must forward and fulfill all obligations to the country in money, time, and work, and that everything must be conserved and directed toward the winning of victory and a just peace.

### A WORTH WHILE SYNOD

At the first service, held at St. Paul's Church, Mrs. Frederick H. Linley of Milwaukee and Mr. Chester C. Wells of Muskegon set a high standard for the women and men of the Church to establish and maintain. Religious illiteracy must be conquered by those who have been set apart at baptism for doing certain things as witnesses to the eternal love of Christ. Patriotism to a country is not enough in these days. The family altar must be built up to give a sick world the security in the abiding presence of God. We have become conscious geographically and we must become conscious spiritually.

In consideration of the general subject on the second day of the Synod the Rev. R. E. Carr of Chicago presented a picture of missionary work being done in the utmost corners of the world, as well as that being done with the Oneida Indians of Wisconsin and the Hungarians in South Bend, Ind. Chaplain Brandon of Fort Custer, Mich., told of his work among the men in the service who come to see and be assured of the necessity of a cultivation of spiritual values.

The Rev. Stephen Kelker of Kent, Ohio, told of the work of the Church being done in the centers of war industry. Mr. H. S. Booth of Detroit gave a graphic picture of conditions in the world today and what the Church should be doing to mold them. The Rev. Clifford Samuelson of the Department of Domestic Missions of the National Council, presented a plea for intensifying the Church's ministry in rural areas. This should be of such quality and quantity that the lives of the rural people of the United States may be deepened spiritually, enriched socially, widened educationally, and stabilized economically. The rural community is of great importance and the rural mission should not be used merely as a practice station for young clergy nor for "a waiting-for-retirement pastorage" for the older clergy.

At the second evening service of the synod the Rev. Dr. Corwin Roach, dean of Bexley Hall, Gambier, Ohio, gave a fine paper on the subject Recruiting for the Ministry, showing the necessity of calling for the very best that we have in the flesh and blood and spirit of the nation to be the great spiritual leaders. The nation calls for a high type of men for the service in the country, why should we dare call for any second-best in recruiting for the service in the heavenly Kingdom?

The synod has departments for the carrying on of Church activities. Reports of these were presented, showing a constant growth in religious education in all its phases, in parish life, college work, and work among young people. The department of Christian Social Relations is doing a very worthy work, while the Department of promotion or Field and missions is developing a closer affiliation with a like department of the General Church.

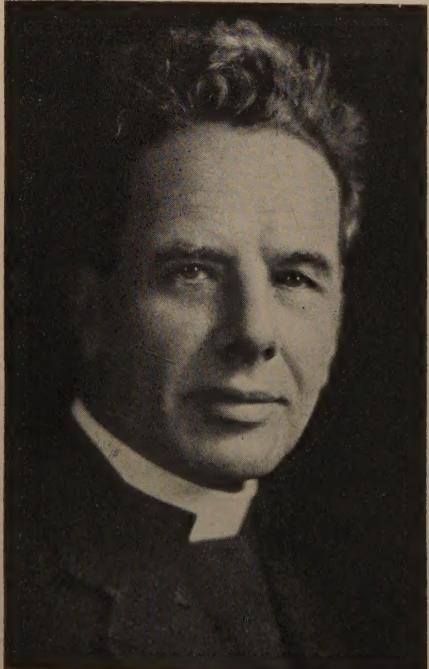
The treasurer of the province reported all diocesan apportionments paid in full, and the committee on budget presented a list of requirements for the next two years at the rate of \$3000 a year. It takes this amount to care for all the department expenses and those of administration.

Provincial officers were reelected.

## Southwest Views War and Peace

One of the most successful meetings in point of attendance and enthusiastic interest held in recent years, was that of the meeting of the 20th Synod of the province of the Southwest which convened at St. Philip's Church, Joplin, Mo., October 20th to 22d.

The Presiding Bishop was the principal speaker at the opening dinner. Bishop



BISHOP SPENCER: His resolution reaffirmed confidence in the government and devotion to "the effort to establish a righteous . . . peace."

Tucker emphasized the need of a great exercise of self-control, sacrifice, and wisdom of decision, "to build up the qualifications of the nation to enable us to come an agency for God's purpose bringing to the world the freedom of Christianity with our victory in this war."

Speaking on "the contribution of the Church," Bishop Tucker said, "the Christian Church is a part of our civilization but it is not enough that we preserve the traditions of our religion as it comes to us from the past. Our religion, to make a vital contribution to the victory we hope to win, must meet the needs of human welfare. Other religions, he said, have ceased to be effective when they fail to make a contribution to human needs. Christianity must restore the confidence of people in the Church. In Christianity are the ideals of democracy. Christ taught the principles of justice, love, peace, and freedom. Freedom opens the door of opportunity."

### AFFIRM CONFIDENCE IN GOVERNMENT

Bishop Spencer of West Missouri introduced a resolution which stated: "The synod earnestly reaffirms its confidence in our government and in its appointed authorities, and pledges its fullest devotion to the endeavor to establish a righteous, just, and enduring peace in the earth. The vote on the resolution was unanimous."

The attitude of the Church toward union with the Presbyterians and toward the remarriage of divorced persons by the Church was considered in panel discussions led by the Rev. John Hines of Houston, Tex., and the Rev. Raymond Maxwell of St. Louis, Mo., respectively.

At a joint mass meeting of the synod and woman's auxiliary, Dr. Arthur Morgan, nationally known educator, discussed The Church and the Community. The Rev. Matthew Warren, in charge of an educational project in St. Louis, spoke on What is New in the Teaching of Religion.

Reports on work among men in the armed services and in colleges, and appointment of a committee to study a proposal to establish a permanent provincial summer conference site for young people were some of the features of the business sessions of the synod.

A guest of the synod was the Rev. Dr. Alden D. Kelley of New York City. He described problems confronting the lives of college students during the war period.

A revised constitution and canons of the province presented by the committee on constitutions and canons under the chairmanship of Bishop Seaman of North Texas was adopted by the synod.

The Rev. Alfred L. du Domaine, rector of St. Philip's Church, Joplin, was reelected secretary and Mr. B. C. Howard of Kansas City treasurer. Bishop Quisenberry, president of the synod, will continue in office until 1944. Bishop Moore of Dallas was elected the provincial representative on the National Council in place of the Very Rev. Dr. Claude W. Sprouse, the latter's term having expired.

The 21st synod will meet in the missionary district of North Texas in 1944 at some place to be later designated.

## GLAND

Discussions of the Archbishops'  
Court Hall Meeting

By C. B. MORTLOCK

W events of recent years in England raised such a storm of comment—enthusiastically approving and violently disapproving—as the Archbishops' Court Hall meeting.

Every seat in the vast rotunda of London's largest place of public assembly could have been sold four times over. There were no seats left by mid-July, although the only public notice was an invitation to the parish clergy to inform their people. Journalists and other camera men were much in evidence at this, the first big opportunity Churchpeople have had to show their realization of the tremendous issues with which the Church is involved in this end-of-the-age period.

Public life was represented at the meeting by a remarkable assembly. Mr. Frank, United States Ambassador, and

Maisky, Soviet Ambassador, were prominent among the representatives of United and neutral nations. High Commissioners of the British Dominions, and representatives of the colored races in the British colonial possessions were there as members of both Houses of Parliament. Cardinal Hinsley, Archbishop of Westminster and head of the Roman Catholic Sword of the Spirit movement, metaries of the Eastern Orthodox Churches and the continental Churches, the leaders of the Free Churches were either present or represented. Principal Chaplain Blakeney of the United States army was with the head of the chaplaincy services of the three British fighting forces.

## CHARGES OF "MEDDLING"

The impact of this notable assemblage in part, no doubt, responsible for the range of protests against the Church's meddling with matters which are not its "concern" with which newspaper editors have been flooded since the meeting. Criticism of the speech particularly centered upon the Archbishop's comments upon the monetary system.

As the Archbishop has pointed out in a letter to the *Times* replying to his critics, a very large part of his speech, and, as he would believe, the most important part of it, was concerned with the disastrous effect of sin on the social life and the structure of society, with the impossibility of ordering society to the satisfaction of its members except by trust in the guidance and strength of God, and with directions of thought and intention in worship by which Christian people may put themselves on the way of deliverance from sin and its final consequences. None of the secular writers reported these parts of the speech, in the result that further color was given to the accusation that the Arch-

bishop is always talking about politics and not about religion.

Newspaper editorials and articles in the financial journals and in all the political weeklies have been devoted to the Archbishop's speech. In such resorts as the Carlton Club—the Conservative stronghold—it was the exception for days after not to find a knot of members discussing it.

## QUESTIONS OF FACT

For years the Church has been criticized for not "giving a lead." The moment it does, it is told that its concern is only with personal morals and the saving and guiding of the souls of individuals. But there is another body of criticism which complains not that the Archbishop has no right to lead the Church into an active part in politics but that he is wrong in his facts. In particular it has been pointed out that there is very keen competition among bankers and that already they are limited in making loans to 45% of customers' deposits.

Meanwhile, weeks after the event, controversy rages, and the more left-wing opinion is rejoicing that the Church has been pledged to a social program from which it cannot retreat.

## Swedish Bishop to Visit

Bishop Yngve Brilioth of Vaxjo, representing the Archbishop of Sweden, the Most Rev. Erling Eidem, is expected to visit Great Britain in November to repay the visit of the Bishop of Chichester to Sweden early last summer.

On his return to England the Bishop of Chichester said he hoped it could be arranged for a Swedish Bishop to come to England to further strengthen the contact between the two churches. The Archbishop of Canterbury later sent a formal invitation to the Archbishop of Sweden, and this invitation has now been accepted.

Bishop Brilioth's projected visit is warmly welcomed also by the Swedish parish in London, which has not been visited by a Swedish Bishop since the outbreak of the war.

## NASSAU

## Preliminaries of Enthronement

Leaving New York by plane October 26th, the Rt. Rev. Spence Burton, SSJE, S.T.D., Suffragan Bishop of Haiti, was scheduled to fly from Florida to Nassau, Bahama Islands, on the 29th, for the ceremonies marking his enthronement as Bishop of Nassau.

Bishop Ivins of Milwaukee, visitor of the Society of St. John the Evangelist, has already left with Mrs. Ivins to attend the service. Bishop Blankschip of Cuba is also expected to be present.

On Friday the 29th, Bishop Burton will take two oaths of office. The first will be a canonical oath before the Lord Chief

Justice of the Colony of the Bahamas, binding the Bishop to maintain the rights and privileges of the Church of England and all Churches in communion with her.

The second oath is taken before the same Chief Justice, but is a civil obligation, binding the Bishop to uphold the laws of the colony of the Bahamas as long as he remains a bishop there. Bishop Burton made it clear that this is not an oath of allegiance to the British crown, and that he will remain an American citizen.

The clergy of the diocese of Nassau will assemble at the Cathedral Saturday, October 31st, and Bishop Burton will celebrate the Holy Communion, his first official act in his new jurisdiction.

On November 1st, at 4:30 in the afternoon, the formal enthronement of the Bishop will take place in the Nassau Cathedral.

## CHINA

## Interpretation

Word from Arthur Allen, Kunming, China, has gotten through to the National Council, and says: "Laycock September 4; Craighill, Browns, Steward Shanghai; Taylor, Clark, Constance, Lanphear, W. Roberts, Walpott remaining posts. Brown treasurer other Americans expected early home."

The Department of Foreign Missions interprets this message to mean that Mr. Allen has received word from George Laycock on September 4th, that Bishop Craighill, Mr. and Mrs. F. C. Brown, and Miss Winifred Steward are now at Shanghai. Dr. H. B. Taylor, Miss Laura Clark, Sister Constance, and Mr. W. B. Lanphear are remaining at their posts in the Anking diocese. Bishop Roberts and Dr. Walter Pott are remaining in Shanghai. Mr. F. C. Brown will take over the duties as treasurer. All the other American members of our mission are expected to return home by the next repatriation ship.

## NORWAY

## Quisling Ousts 25 Clergy

Twenty-five Norwegian clergymen have been placed under police surveillance and ordered to leave their parishes, it was learned in Stockholm, according to a Religious News Service dispatch.\*

Norwegian sources in New York describe the move as the "largest wholesale ousting" of clergymen so far undertaken by the Quisling government. The 1100 Norwegian pastors who resigned en masse early this year were deprived of their salaries but were permitted to remain at their posts, it was said.

\*With this item, Religious News Service initiates cable service to members of THE LIVING CHURCH FAMILY direct from Stockholm, Sweden. THE LIVING CHURCH, holding exclusive rights in the Episcopal Church to RNS dispatches, now receives RNS cables from three major centers in Europe—London, Geneva, and Stockholm—as well as coverage by our own correspondents for Britain and the Continent.

# THE WAR

## ARMED FORCES

### Marriage Rules

Rules governing marriages of persons serving with the Canadian and United States armed forces in England have been laid down by the diocesan chancellors of the Church of England. The code states that a member of the Canadian forces desiring to marry requires the written consent of his commanding officer, and that "no person serving with the United States Army or the United States Navy may marry without the approval in writing of the appropriate senior commanding officer, which will only be granted on certain very stringent conditions being satisfied. Marriage without the necessary consent involves liability to trial by Court Martial."

"A woman marrying a member of the U. S. Armed Forces will not be allowed to accompany him on his return to the United States; will not become a United States citizen by virtue of her marriage to him; but will be subject to the general laws as to immigration and naturalization."

The rules assert that "In over 20 states of the United States marriages between white and colored persons are illegal and prohibited."

The chancellors recommend that "in accordance with the Registrar General's instructions regarding the issue of civil licenses to marry, an ecclesiastical license for marriage with a person serving with the Canadian or United States Armed Forces shall in no case be issued unless the formal consent of the appropriate Commanding Officer be produced. Such formal consent should be forwarded to the diocesan registry for record. Where such formal consent is not forthcoming the application should be referred to the Chancellor for his instructions."

### Sons of Church Officials Serve

Seventy men from Bethesda parish, Saratoga Springs, N. Y., have entered the armed forces. Represented in the number are two sons of the rector, the Rev. Irving G. Rouillard, a son of the organist, Albert Platt, and the son of the sexton, Richard J. Pearson.

### 25,000 Prayer Books

A gift of 25,000 copies of the Army and Navy Prayer Book by the Citizen's Aid Society of Minneapolis, Minn., is announced by Bishop Henry K. Sherrill, chairman of the Army and Navy Commission.

The money value of the gift is \$3,750, and it was made through the instrumentality of Mrs. George Henry Christian, widow of the founder of the Society.

The books bear the inscription, "Presented by The Citizen's Aid Society, Minneapolis, Minnesota. George Henry Christian, Founder; through St. Mark's Cathedral."

Dean C. P. Deems of the Cathedral Church of St. Mark, states that the

Citizen's Aid Society is a local organization, not affiliated with the Church, though a majority of its trustees are Church members.

Mrs. Christian became interested in the work of the Army and Navy Commission through Dean Deems, and later correspondence with Bishop Sherrill.

The Prayer Books are being distributed to men in the services, through the Army and Navy chaplains.

### Atlanta Girls Serve

Three of the girls from the Cathedral of St. Philip, Atlanta, Ga., have entered the armed forces. Miss Florrie Sisson, whose family has been prominently associated with the Church both in the parish and diocese, has completed her training as a Wave and is stationed in Atlanta for recruiting service. Miss Constance Knowles is entering her training at Smith College for the Waves, and Miss Evelyn Bell of the Cathedral is now training for the Waacs. The Cathedral is also represented in the Chemical Warfare department by Miss Mary Louise Cordes, whose father is a past warden of the Cathedral.

### HOME FRONT

#### War Plant Sunday Services

##### Arranged By Priest

With the sound of factory operations ever present, four worship services are held each Sunday morning in the former game room of Colt Patent Firearms Company, Hartford, Conn. At 6:35 A.M. and at 7:05 A.M. the Roman Catholics hold Masses, and during the lunch hour two combined Episcopal-Protestant-Jewish services are held at 11:15 A.M. and 11:45 A.M.

These latter services are ten minutes in length and usually consist of two hymns, a psalm, relevant prayers, a brief talk and benediction.

The incentive for entire undertaking was given by the Rev. Charles R. Stinnette Jr., curate of Trinity Church, Hartford, who wrote to Mr. Dwight G. Phelps, Vice-President of the company inquiring as to the possibility of holding services for war workers who could not attend regular church services on Sunday. A conference was called by Mr. Phelps between certain of his colleagues, representatives of the labor union, the Rev. Mr. Stinnette, and the Rev. Cramer C. Cabaniss, rector of the Church of the Good Shepherd, Colt Park, Hartford. It was suggested that representatives of the Roman Catholic Church and of the Jewish faith be consulted. Several more conferences were held, out of which was evolved the present plan.

More than 300 people regularly attend the Roman Catholic Masses. The attendance at the other services has been much smaller. The ministers of the various non-Roman churches and rabbis who have conducted the services feel strongly that the value of the services cannot be mea-

sured completely by the numbers attending. The very fact that worship is taking place in the factory is a witness to the reality of God that must bear an influence even upon many who do not personally attend.

Plans for an early morning celebration of the Holy Communion in the near-by Church of the Good Shepherd for Episcopalian who work on the night shift and for those whose work-day begins at 7: A.M. on Sundays are in the process of formation at the present time.

This is but one of many significant programs which the Episcopal Church in the diocese of Connecticut is in the process of initiating on behalf of the great influx of defense workers in the state.

### Rationing

In accordance with action by the National Council at its last meeting, the Rev. Dr. George A. Wieland, director of the Council's Home Department, has written to William M. Jeffers, new Government "Rubber Czar," asking consideration for the clergy in automobile supply rationing.

"The ability of any clergyman's service to his own people or to the community as a whole is largely dependent upon his ability to contact many people daily. This is equally true in the urban centers as in the more rural areas. Adequate transportation is a vital necessity in the Church ministry to our people."

"Our petition is therefore, that so far as possible some recognition be given to this need in working out the details of automotive rationing. We do not ask that the clergy be exempted from the rationing process, but merely that they be given the kind of preferential rating which will make it possible for them to carry on their work effectively."

### Camp Harvests Crops

One can hardly believe it, but Archdeacon Arthur O. Phinney of Lower Mass., director of Camp O-At-Ka, the Galahad camp for boys at East Seabrook, Me., solemnly affirms that 156 boys and camp counselors picked—ten tons of beans! This was done last summer, addition to putting in 1000 hours of back-breaking work in weeding and cultivating. The entire camp cooperated with the Government's war effort, and followed the latter's suggestions made through the Maine Camp Directors' association. Everybody worked harder—helping the farmers get in their hay crops, for instance, organizing a system of forest-fire fighters and air raid wardens, and going into training for directing groups of evacuees in the open; and everyone did without the extra "frills" of camp life which ordinarily consume gasoline and rubber. The result was that camp accomplishments far exceeded expectation, the spirit of the group was never higher, and the whole program was enriched and also aided in its objective character development and training boys to live together on a higher Christian level.

# The Indian Christian's Decision

## A Letter to the Churchpeople of the Diocese of Dornakal

### By the Rt. Rev. V. S. Azariah

Bishop of Dornakal

UGUST has been a month of anxiety and serious heart searchings to all. The resolution of the Congress Working Committee at Wardha, its endorsement by the All-India Congress Committee in Bombay, the immediate action of government in placing the authors of the resolution in restraint and the subsequent disturbances in different parts of India—this has been one series of events that forced many hitherto silent observers to speak out and take sides on these important issues.

The Congress demands that Britain should immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot negotiate with Britain in the war against the aggressors.

The Muslim League (representing millions of Muslims) also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslin dominion or dominions, that this should be definitely promised

Mr. Ambedkar and Rao Bahadur, Mr. C. Rajah (representing 60,000,000 Depressed Classes) violently object to the Congress demands in the interests of the Depressed Classes.

Mr. C. Rajahgopalachariar, the former Congress Prime Minister of Madras, advocates reconciliation with the Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

In this conflicting situation the Indian Christian is bewildered and puzzled and only knows what his attitude ought to be. Certain considerations emerge from the undoubted fact that he is both a follower of Christ and a citizen of India.

#### FREEDOM

With trembling conviction Indian Christians see that they must be on the side of India's freedom. (*Vide Resolution of the All-India Indian Christian Association*). China, Japan, Persia, and Turkey can hold their heads up as independent nations in the eyes of the world, their mother should certainly have the same status. With its long traditions of wealth and power, with its incorrigible God-consciousness, their dear India, they feel, deserves to be free India.

The Indian Christian, however, has some fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. He has not forgotten the past. His forbears had sufferings from religious intolerance of their countrymen. He still remembers that when life's light from Christ came to his forefathers, and they decided to obey the light,

their own caste kith and kin, their landlords, and their masters placed every obstacle imaginable on their path. They were often deprived of their homes, their property, yea sometimes their own lives were threatened. Eighty-five percent of the com-

*"India ought to be free; nevertheless, the world crisis should not be used as a club over Britain's head to gain that freedom, Bishop Azariah of Dornakal declares in this letter to his people, published in the Dornakal diocesan magazine. On the contrary, India should be coöperating fully with the United Nations against those who would destroy liberty throughout the world. Bishop Azariah's analysis of the Indian political situation and clear proclamation of the Christian response to it is worth the attention of all Churchpeople."*

munity came from Depressed Classes. Both in the North and in the South these Christians have still fresh in their memories the slavery and degradation from which they were delivered by Christ and the Christian missionary. Would India's freedom mean a return to the old caste tyranny? From recent experiences he is not at all sure it will not. The educated Christian in an academic sort of way desires complete freedom; but would the rural Christian be free when India's freedom comes, to practice his religion, to propagate it to his countrymen and to lift up his head as one made free in Christ and raised above the ignominy and disgrace that are attached even today to the word Harijan [untouchable]? These are his vague fears. Congress leaders have never given the slightest consideration to clearing these doubts.

#### ORDER

3. The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." Scriptures tell him that "He that resisteth the power with standeth the ordinance of God." "The ruler is a minister of God: wherefore ye must needs be in subjection." "Render to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour." While therefore he asks for freedom, he cannot agree to bring it about by civil disobedience, by non-coöperation, and by rebellion. When therefore his countrymen wish to wrest swaraj by these methods, he feels his hands are tied by his religion.

4. In view of these conflicting loyalties, what is the Indian Christian's duty? In such a puzzling situation, he is hardly able to give expression to his real convictions. He cannot join the Congress

even though it be the major or the strongest party and even though a few leaders of the community urge him to do so. For he demands nothing for himself; he does not very much care for his community to have a separate electorate. A greater representation in the legislature, he knows, will not give him his political salvation. He would demand freedom; but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organization; for he doest not ask for privileges for his own community; but only, with his Christian culture and Christian outlook, he asks for opportunities to serve his motherland. In these circumstances, he is blamed by the Congress, by the Depressed Classes, and by Muslims that he doest not throw himself into this political struggle. The Indian Christian is however hand-tied, and lip-tied, with strong convictions and painful heart-yearnings for a free India.

#### WAR

5. And what about the war? War, he knows, is all evil. It is a negation of man's highest qualities and destiny. He would therefore have no war for any cause whatever. He realizes, however, that there are worse evils than war. Lawlessness and crime in individuals must be put down by force if society is to live in peace. Deprivation of liberty of other nations by one or two aggressive nations, and plunging the world into bloodshed and devastation must similarly be opposed by all right-minded nations if the world is to be left in peace. No one nation ought to have the material power to pollute the earth with blood and fire. If an aggressive nation cannot be curbed by reason, argument, and fair dealings, and if the language of force is the only language such nations understand, it is the duty of all other nations who care for justice and righteousness to stop the aggressor and, if need be, even perish in the attempt. In the present world war, there is no doubt whatever why the Allies are engaged in this dirty work: it is to make the aggressor nations realize that aggression and selfish ambition do not pay, that this world of ours is meant to be the place where nations can live in peace, where each race and country ought to have the opportunity to make its own peculiar contribution to the well-being of all others—that, not by domination but by service.

#### DUTY VS. BARGAINING

That being so, the Indian Christian feels that the war is a world war, where nations are ranging themselves on one or other of two sides. He will certainly vote on the side of righteousness, freedom, and liberty; and in consequence he is ready to throw himself into the war. To launch any campaign that will tell against India's

participation in the war, he feels to be a blunder. To bargain for this or that as a reward for participation, he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with the Congress in this matter.

When Mr. C. Rajagopalachariar parted company with the Congress and advocated understanding with Muslims and full participation in the war, the Andhra Christian Association passed a resolution of wholehearted support to him. That is the true Indian Christian opinion of the Christians of Andhra Desa.

6. Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland, and that his countrymen may understand his loyalty to his religion.

7. That being so, with all the earnestness of his being he pleads with his coun-

trymen not to let themselves go in mad lawlessness. It does no one any good: it harms all. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defense, and the mutual mistrust of communities within. These are not unsolvable problems; where there is a will there is a way.

#### RECONCILIATION

He also pleads with equal earnestness with the government, not merely to trust to restoration of order by force, (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and even now to explore fresh possibilities of reconciliation of differing views and different political parties. The government can take steps by conciliation, consideration

and magnanimity to bring about a change of heart in the people and the leaders. This is the meaning of the appeal sent to the government of India and to India's political leaders by the Executive of the National Christian Council on the eve of the Bombay A. I. C. C. meeting. It was an appeal born of the unanimous conviction of Indian and European leaders of the Christian movement in India. Should a conference be summoned, Indian Christians (numbering 7,000,000) would desire that they should be represented on it, especially by one who could state the rural Christian's point of view. It may also be urged that the aboriginal tribes (numbering about 8,000,000) should also have a representative on it (Christian, or non-Christian) and their view also should be heard.

Whatever method may be followed reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray, and pray until he is heard.

## The Solitary Witness

By the Rev. William G. Peck, S.T.D.

UPON a recent Sunday morning I was traveling on a bus in the city of Birmingham. It was early, Birmingham was rubbing the sleep from its eyes, and passengers were few. Meditating upon the sermon I was to preach when I reached my journey's end, I had not noticed that a man had occupied the seat immediately behind me, until he said in my ear, "A pleasant morning, sir!" I turned and examined him. An elderly working man, and he looked intelligent. I agreed that it was a very pleasant morning.

I know clergymen who are accustomed to disguise themselves in "soft collars" when traveling, because they believe that a clerical collar is a barrier to conversation. They declare that people are chary of talking to a parson. I always wear a clerical collar, except only when I am in a bed or a bath, and I can assert that as a defense against conversation I have found it a complete failure. I cannot stop people talking to me. They seem to mark me out as a poor, inoffensive person who may be talked to without risk of reprisals. This man on the Birmingham bus was resolved to talk to me, and the vague, fluctuating outline of my sermon, which I had hoped to fix, broke into small pieces and vanished.

He asked me if I was going to preach that morning, and told me that he was going to work. He was quite innocent, and implied no sarcastic comparison between preaching and working. Indeed, he seemed to be a distant admirer of the Church: one of those people who like to feel that the Church is there, and may actually be wanted some time. Our conversation pursued its discursive way. But suddenly he pulled himself together, looked at me with more concentration in his eyes, and announced that he was going to tell me something. I wondered, mildly, what was coming.

"My son," he said, "is in the army. Stationed in the south of England." I said that I hoped he would come safely home when the war was over; but the man did not

want to discuss his son's future. He plunged on.

"In his battalion, there is a Negro. You know, sir, a darky. Just one Negro amongst all those English lads. Seems funny, doesn't it?"

I told him that I had come across Negroes in English regiments.

"Yes," he replied. "I suppose so. Seems odd, though. But this is the point. This Negro sleeps in the same hut as my lad. All English lads in that hut, except this one darky."

"Do they object?" I asked, speculating as to what the precise "point" could be.

"No," he answered. "They don't object. He's a very decent sort. But this is the point. He's religious."

I asked him what, exactly, he meant by that.

"Why," he explained, "That's the point. He's religious. I mean he's the only one in that hut who kneels down at night and says his prayers. He's a Christian. Just fancy, sir! That Negro is the only one saying his prayers, and there's all the rest of them sitting round watching him."

The scene shaped itself in my mind. A hut full of English Tommies—probably from many walks in life, and some of them, no doubt, tough specimens. And every night, the stranger, the African, whose fathers a few generations ago were hunting and fighting in the forests, kneeling down alone to say his prayers: the solitary witness of the Faith that made Europe.

I turned to the man. He, too, seemed to be seeing that picture.

"Tell me," I said, "what do the other boys make of it? Do they throw their boots at his head?"

"Lord bless you, no sir," he exclaimed. "Nothing like that. They treat him decently. They even offered to turn off the radio while he was saying his prayers; but he said it didn't matter. The noise didn't bother him. But as a matter of fact, my

boy says that they do turn it down a bit so that it is quieter for him."

We had reached his stopping place, and he wished me good morning. "That's a true story," he said. "You can use it if you like." I felt it was so significant a story that it needed very little comment; but will try to emphasize its meaning.

A young Negro, descended from the peoples lost for centuries in the jungle and velds of the Dark Continent, the only professed and practising Christian among the khaki-clad boys. One of a race upon whom Hitler has poured insult and contempt, he alone was openly seeking the End which is the final ground and proof of manhood's communion with God. And the English, the heirs of Anselm and Thomas of Canterbury, Sir Thomas More, George Herbert, Wesley, and Newman, sat by and watched him doing a thing which none of them had dared, or perhaps even desired, to do: a thing which was of the essence of the religion which had made their nation. How deep and grievous a mark is here, signifying the chief source of England's sorrows. The English crowds have lost the Faith. The English soul is being uprooted.

Yet, you observe, these lads were not hostile. They did not scoff or indulge in horseplay. They were extremely polite and considerate. They offered to turn off the radio! And what was the meaning of the offer? Did it spring from a secret conviction that the Negro was doing something that they themselves ought to be doing? Was it the outcome of a vague respect for a sincere belief which they did not in the least share? Was it due to sheer admiration for the Negro's courage in doing a thing so unusual? Or, was it just evidence of "decency," of tolerance and desire to be "helpful," those social virtues which a secular education has attempted to inculcate as the crown of humanism?

Probably the causes of the offer were mixed; but I imagine the last named was

(Continued on page 23)

# Evangelism in a World at War

By the Very Rev. C. P. Deems

Dean, St. Mark's Cathedral, Minneapolis, Minn.

**V**HEN the Church undertakes to discharge its evangelistic responsibility, it faces a twofold task. Its s have to be both social and individual. cannot be reached without affecting other. It is rarely possible, however, give them both the same amount of basis at the same time.

The social objective is suggested by the familiar petition, "Thy Kingdom come earth as it is in Heaven." Such an era has never yet existed. This is true because there have never been enough truly God-centered persons in the world, to produce a really God-centered order. Since mankind has moved from era to era of successive orders which have broken down, one after another, under their own natural and spiritual inadequacy.

#### OUR FAILURE AND ITS CAUSE

At this very moment we are passing through one of those dreadful periods in the moral and spiritual inadequacy our era has caused its collapse and humanity is enduring the travail involved the birth of a new order. It is all particularly tragic because the "Western Civilization" which dominated the 19th century order included so much that was to be desired. The tragedy is that the means which it has devised to carry all on have not been sufficiently righteous. The balance of their quality has not been in favor of that which we know is the will of God. Hence the old order is doomed. Everybody knows it—but everybody does not attribute the failure to its true cause.

That cause has been the Church's inactivity, or refusal, to persuade enough men and women to turn away their selfish, materialistic and earth-bound lives. When this is added the imponderable force of millions outside the Church who have never been challenged by the Church to a new way of life, the point at which the truth lies becomes shamefully evident. True, the Church has lifted its voice here and there with great earnestness. That voice has not been altogether without effect, but the lack of a preponderant constituency of men of God's will behind it has condemned it to the fate of a voice crying in the wilderness.

In short, the Church's failure in the attempt sufficiently to evangelize mankind lies at the root of the disintegration of the civilization which, in many ways, the Church itself brought into existence. It is a growing realization that this particular failure has brought such untold agony on the world which has aroused us or could arouse us, to the fact that it must happen again. The task of implementing the new order with a sufficient body of men and women whose God is the Lord, whose master is Jesus Christ, and

whose dynamic is the Holy Spirit *must* become the primary task of the Church. Otherwise, the new order *also* is doomed, for its systems will not be judged by God's laws but by some other measure in which lie the seeds of its ultimate failure.

Shame and desperation, therefore, make the situation urgent.

To that urgency there is added, at the present moment, another goad which pricks us to the quick. There is a positive and growing conviction that when at last this dreadful struggle is over what will emerge is some sort of planetary order—not only a world system, but a world way of life, an effective belief and ethic, and that that solution is the Christian religion. We have got to work and work fast if that system is to resemble remotely the Kingdom of God. And the work, at its best, is simply a matter of converting thousands upon thousands of human beings at home and abroad.

Two things are in our favor. On the one hand, the fundamental tenets of totalitarianism, in all its various manifestations, the ideologies which underlie the social philosophy of all our rivals, do not appeal to the instinctive sense of the dignity of man and the reality of the spiritual world which characterizes the human race. On the other hand, the world is now in flux. It is malleable. It will be more so before this trial time is over.

Against us is arrayed the apathy of our people toward all that this involves.

#### SIGNIFICANCE OF THE INDIVIDUAL

Jesus gave to the individual a distinctive significance which is one of the most unique contributions ever made to man's conception of his place in the universe. The fact that for Jesus the Kingdom was involved never obscured the fact that every living individual in His day and for all time to come was involved also. He lived, labored, taught, suffered, died, rose, and ascended for man as the first fruits of His Father's creation. Yet it may be affirmed with the same emphasis that He did all this for every man. As He saw all history in terms of the Kingdom and its coming, so He seemed equally to see the career of every single person involved in that great cosmic process as an independent entity whose destiny was of supreme importance to Him and to His Father. So it was He dealt with Peter, James, John, Thomas, Mary Magdalene, the rich young ruler, and a host of others.

So it is that Jesus Christ has set forth for us not only the great social issue which is at stake, in terms of the Kingdom, as era has followed era and order succeeded order, but also the great personal issue which is at stake as each individual soul has entered upon its existence. We have not cared enough whether men

have spiritual abundance or spiritual poverty, whether they have peace or conflict, joy or despair, eternal life or everlasting damnation.

We are beginning to realize the significance of the current tragedy. We find ourselves concerned over what this task of evangelism includes. Obviously the primary source of our knowledge is Jesus. He is the perfect evangelist. If we want to know how to save, it is to the Saviour we must turn. And when we do, the steps in the process of saving are not difficult to discover. First, He always began with repentance. Second, He required men to follow Him. Third, He taught them and they learned the meaning of following in terms of prayer and service, and worship. Fourth, He drew them into a fellowship of kindred minds and hearts. Finally, He commissioned them as witnesses to go forth and share with all men everywhere what had happened and was happening in their lives.

There is, however, another source of our knowledge of what evangelism includes: our own experience. We have turned, followed, learned, prayed, served, worshipped, witnessed, and we have also tasted the joys of fellowship. Moreover, we have known the satisfactions which all this brings to us here and the promise of what it will bring to us hereafter.

#### FOUR DANGERS

As I look into my own life and the lives of my fellow Christians, I seem to see four failures which we have been making.

First, we are prone to forget that it is God who has redeemed and is redeeming man. We tend to feel as though we were doing the saving. This is an easy mistake to make for we are His agents. We are the means through which the Spirit so often works. How easy it is to slip from that consciousness to a feeling that we are the saviors. We must learn the art of self-obliteration and practice it as much in the business of evangelism as in any other phase of our Christian life.

Second, we have suffered from the loss of our own spiritual and moral momentum. If we have ceased to repent, to learn, to follow, to pray and to worship, how can we call others to such things?

Third, we are not sufficiently thorough. We persuade someone to repent but we do not carry through. We do not stay with him until he begins to worship and to serve.

Fourth, we restrict consciously or unconsciously the scope of our conception regarding the breadth and depth of what God is seeking to accomplish through us. We deal with particular sins in men's lives rather than their whole lives. But God requires us to orient all life toward Him.

# All Saints, All Souls

*All Saints' Day, with its glorious message of triumph over death and its glimpse into the future life, has a special significance for all of us in wartime. On this first observance of the festival since the United States entered the Second World War, we have decided to republish, with minor changes, an editorial from THE LIVING CHURCH of November 2, 1918, which many found helpful in the closing days of the First World War.*

**W**E HAVE entered into those somber days when nature herself suggests the thought of the dead. The garniture of the earth with the dead leaves, whose falling has stripped bare the trees that had seemed so beautifully alive, speaks of that other death that comes in God's own time, only to lead the way to a fuller resurrection life.

It may be only a coincidence, but the Church could not have fixed another time for All Saints' Day without losing very much of nature's fitting symbolism. All of us are in the mood for dwelling on that incident in life that we call death when the story of it in nature is so eloquently pictured.

All Saints' is preëminently the festival day of those who have passed middle age and those whose life is as the "sere and yellow leaf." These live more and more with men and women whose faces are chiseled into memory and whose voices are mute. It is one of the penalties of advancing age that one's friendships are chiefly memories; that the rising generation seems not to need them, is rather sufficient in itself. No one knows until those days come precisely what is the loneliness of old age. Its loneliness is frequently tempered by kindness and by love, but these do not take the place of the companionships which have passed into the grave. The children have Christmas as their festival, and the old folk are happy in their children's happiness; but for their very own day, in which none others can enter, the aging and the aged have All Saints'. The ghosts that once peopled the earth on Hallowe'en, as the festivities of the children still bear witness, are real to those who see and feel them; the dead are intensely real, and infinitely sweet, on the eve of the day and on the day itself. The mournful cadences of the autumn winds sing of them. The dead leaves speak of them. The smoke and haze almost reveal them. The heart calls them up in retrospect.

But it is only at the altar that one has communion with them. It is there that soul touches soul, as both touch the life-thrilled Person of Jesus Christ.

And thus one touches most intimately at the All Saints' Eucharist those whose lives have been most truly crowned with sanctity, or with service. The whole range of past centuries, with their endless procession of the redeemed of all lands, passes before us. These have come out of great tribulation. These have been martyrs who sealed their faith with their blood. These have been great prophets, great preachers, great bishops. These have been mothers who gave their lives willingly for a little child's sake. These have been on fire with love for their brethren and have given true service to men while on earth. These have been warriors for the right, have been kings who ruled as vicegerents of God, have builded democracies.

It is easy to sum up all of these, various though they are, as constituting the saints of the ages. It is easy to think of them

as perhaps already admitted, with apostles and with the holy Mother, into the very Presence Chamber of God—though one cannot be very dogmatic in treating of the things unseen. One loves the fellowship of All Saints. One realizes how much it has meant to the Church and to the world. One prays some day to be admitted into it. One does not try to know too much about in detail.

**A**ND THEN Love brings from memory's recess some souls to whom it is difficult to apply the term *saint*.

Yes, one knows that saints had their failings and their sins. One knows that they were real, every-day men and women like us, who toiled and laughed and played and prayed and sinned and repented. One knows that we are all "called to be saints," and that sainthood, as God knows it, is not some exalted pinnacle of life which has been attained only by the very few. One knows that sainthood is really normal living. One realizes that here and now there are saints all about us—perhaps in our very households, our workshops, our clubs, our churches.

But—there was the boy who fell on the field of battle, or who went down with his torpedoed ship, or who died in some horrible accident—virile, intensely human, far from sinless without—as far as one knows—a prayer on his lips, with very very shadowy thoughts of God, and very, very real thoughts of the things of this life and this world, the boy snatched out of life with never a moment to prepare to meet his God. Is he not even after we have allowed for the change that God permits to come over the soul as it enters into the life beyond the grave—a *saint*?

One can compel his intellect to expand the meaning of the term to embrace them all. And certainly one can include them all in his thoughts and in his prayers and his love on All Saints' Day.

But the mind craves that old-time distinction between All Saints' Day and All Souls' Day, so that, in thinking of one's very own, one does not have to fit them into an environment of life that *seems* chiefly to apply to the exalted saints alone. Tradition says that the first observance of All Souls' Day was in the Benedictine monastery at Cluny, an early abbot of which shrank in humility from treating those in his order who had entered into rest as *saints*, and who directed that these should be commemorated on the day following All Saints' Day. It was after the deplorable breach in the Church between East and West, and therefore, though the festival quickly became a very popular one, it did not spread from its inception in France beyond the confines of the Latin communion, which then included the British Isles. Geographically, therefore, it is a Latin festival rather than one that is common to the whole Catholic Church, though substantially the same thought is embodied in Eastern festival days on the eve of Sexagesima or the eve of Pentecost. But to remember "All Souls" in the spring, and "All Saints" in the fall, is to separate them too completely; even as to distinguish the one from the other and keep the commemorations on successive days is to follow out the same natural sensitiveness that comes to all of us as did to the Benedictine abbot nearly a thousand years ago. We do not call ourselves saints; it is not easy to apply the term in all cases to those we have loved who have gone on

e. But the memory of them is among the dearest things  
e.

There is absolutely no principle involved, therefore, in  
ing the All Saints' festival into two successive days and  
ating the thoughts. If there was once superstition con-  
d with the one, so was there with the other. All Souls'  
stands for the democracy of the whole spirit world, and  
hat democracy all of us have our loves, our household  
ries, our sacred associations.

HE WORLD is very sad as these memory days roll  
round to us this year. The golden stars are yet fresh on  
service flags, and there will be many more before this war  
er. The democracy of suffering may well be comforted  
the democracy of prayer, as we offer it, for them all, on  
sacred days, be they one, or two, or an octave. Mother  
s know how to pray and consecrate days sacred to their

loved ones, uncanonized though they be. There be mounds in  
foreign lands and mounds on our own shores that hold sacred  
treasures such as money cannot buy; but the real abiding-place  
of those we love is quite near to us; in that spirit world which  
touches us so nearly upon every hand. There they are safe.  
There they are at rest. There they are alive and serving God  
in worship and in service, we know not how—perhaps even  
in service for us.

Our minds are subdued, our hearts are full, as the days  
of memory come to us again.

God give them rest! God give them His blessing and His  
life! God grant them all the spiritual growth of which they  
are capable, no two alike, but all with some power of appre-  
hension of the divine beauty.

And God give us, some day, a happy reuniting, a blessed  
unity, in those homes of many mansions, where there shall be  
no more suffering nor sorrow.

## Religion and Life

*XXII. What do Christ and the  
Church teach about marriage and di-  
vorce?*

By the Rev. William H. Dunphy, Ph.D.

SOME years ago when a Papal Bull on Holy Matrimony was issued, a clever writer in the *New Yorker* pointed out that the Pope had omitted one of the best arguments for marriage, namely that it is a lot of fun. And certainly if it was Christian Marriage that he had in view, his point was a good one. For it is an act of great daring for a man and woman in lofty scorn of risk and circumstance to commit themselves to one another and to the grace of God for life, burning all bridges behind them, taking one another for better for worse, for richer for poorer, in sickness and in health, to love and to cherish (till death them do part), as co-workers in God's activity of creation. And this kind of daring does not go unrewarded—it is at the opposite pole from the superficial passing attachments, so popular in our age, as in every shallow age; for life yields its prizes not to those who snatch at it, but to those who grapple with it. But undergirding this daring, this fun, this achievement, is the Christian conception of Holy Matrimony, and under that lies the manifested will and purpose of eternal God and the unsearchable riches of the grace of Christ.

"So then, they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." So teaches the Incarnate Wisdom of God. The Mosaic permission of divorce "for the hardness of men's hearts" no longer stands, where the grace of the Holy Spirit is given. Nor is our Lord merely inculcating an "ideal"—he is stating a fact. Christian marriage is from its very nature indissoluble, as indissoluble as the union of Christ and His Church, of which it is the symbol.

So Our Lord adds (and every principle of sound literary criticism, as this is understood by all scholars—except certain New Testament critics—attests the authenticity of His Words): "Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" (St. Luke 16: 18). St. Mark (10: 16) adds "And if a woman shall put away her husband, and be married to another, she committeth adultery." This last verse is evidently the Evangelist's extension of Christ's principle to Gentile communities where (unlike the Jewish communities) the wife had a legal right to put away her husband. St. Paul too gives it as our Lord's teaching that Christian marriage is indissoluble (I Corinthians 7: 10, 11), although if an unbelieving partner depart, the Christian is not bound in such a case. The reason for this is, no doubt, that no indissoluble marriage of one with one, as Christianity understands it, was ever entered into. Or as Thorndike quaintly puts it: "It is not a divorce which St. Paul allows but a nullity which he pronounces, of those marriages, which stand not upon profession of that interest in one another's bodies which Christianity requires." No doubt many so called marriages of the present day, including even those of certain "Christians," are of the same character.

Unhappily in practice our Lord's teaching has been glossed over and diluted from the earliest days. Even the first Evangelist, after giving the Master's prohibition of divorce adds "except for the cause of fornication." And very early, especially in the Eastern Church, men began to avail themselves of this

loophole, which practically all modern scholars recognize as a gloss on our Lord's teaching, which is more faithfully reproduced by Mark, Luke, and Paul. Our own Church in this country (unlike the Mother Church of England) allows the alleged Scriptural exception and permits the "innocent party" to remarry, though not the guilty one. This would seem to imply that A is married to B, while B is no longer married to A. And then someone points out that there are other sins as bad as adultery; so if we allow divorce with remarriage for that, why not for these other reasons? And so it goes, until the whole character of the Church's witness is weakened and blunted.

Of course the Church has always allowed separation in extreme cases. But separation is not the same thing as absolute divorce with remarriage. As Chesterton put it, the Church in some instances approves of release, so long as it is not spelt with a hyphen. Hard cases there are, of course, which demand of us the utmost sympathy and tenderness, they do not demand the abandonment of our Lord's teaching that Christian marriage is indissoluble, and that therefore any entrance into a new union, while one's husband or wife is still living, is adultery, and that those who are guilty of this cannot continue to receive the most sacred privileges of Church membership, and especially the Blessed Sacrament of Christ's Body and Blood.

NEXT IN THE SERIES: *The Rev. Richard Greeley Preston answers the question: "Isn't the worldliness of Christians a strong argument for not taking the Christian religion seriously?"*

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## CHICAGO

### Cathedral Shelter to Be Moved

Chicago's famous old Cathedral Shelter—haven of hope for uncounted thousands who have been temporarily down in their luck—is soon to pass from the Chicago scene.

Bishop Conkling made this known recently when he officially announced that the Rev. Canon David E. Gibson, director of the Shelter since its founding, had been appointed priest-in-charge of the Church of the Epiphany, 201 S. Ashland Avenue,



CANON GIBSON: Provides food, clothing, shelter, and the Church's blessing to thousands.

from where he will carry on the work of charity he established as a young priest.

The buildings of the Shelter, originally part of the Cathedral of St. Peter and St. Paul which was destroyed by fire in 1921, will be razed. The homeless hundreds who daily sought solace and help there will shuttle westward to the new site, where in greatly improved surroundings, the Canon will continue to do his chosen work of service to the needy.

Canon Gibson assumed charge of the Church of the Epiphany on October 15th. The last service at the old Shelter will be held November 20th. On November 28th, the congregations of the two churches will join in the first official service, with Bishop Conkling preaching the sermon. Sometime in between those dates, depending on the completion of the improvement program at the Church of the Epiphany, the administrative offices and furnishings of the Shelter will be moved to the new site.

Removal of the Shelter's work to the new location will fill a long-felt need for larger quarters for the agency. Over-crowding will be relieved. A large parish house will provide adequate space for the administrative offices. Seating space for church services will be about three times as great, solving the problem of overflowing congregations for Sunday services which has long faced Cathedral Shelter.

The work of the Shelter has been

particularly identified with Canon Gibson since it began. Under his direction it became nationally famous. It started in an old store on Randolph Street, where Canon Gibson rented after giving up prosperous photography business in Loop to study for the ministry. After destructive fire which destroyed Cathedral of St. Peter and St. Paul in 1921, the Shelter work was moved to remaining buildings at 117 N. Peoria Street.

There the kindly priest became friend and counsellor to millions in the ten decades he served the west-side mission. The destitute and the down-and-out found him always ready to help. His sympathetic approach to personal problems gave many new courage and a new start in life. Every man who came in was given a blessing before the altar in the chapel. The work of the Shelter staff multiplied during the depression. Among those whom Canon Gibson helped in those days were many men of formerly ample means who had once been benefactors of the agency.

Canon Gibson will be assisted in his work at the Epiphany, as he has been for several years past at the Shelter, by Rev. Joseph F. Higgins, associate pastor. The Rev. Donald W. Blackwell, who has been serving as priest-in-charge of the Epiphany, has been transferred to the City Mission staff, where he will work under the supervision of Suffragan Bishop Randall.

### STATISTICS

The scope of the Shelter's program reflected in its activities last year. Records show that clothing was provided for 11,000 persons, employment was found for over 1,500 and over 45,000 free meals were furnished. Men without homes were given 10,000 night's lodging; free hospital care was arranged for 250 persons and the staff made 1,750 calls on persons ill in their homes and hospitals. Over 500 services were held in the Shelter chapel last year with an average attendance of over 300. There were 9,931 communions made and 465 private communions. There were 1,150 baptisms, 49 burials, and 21 marriages recorded. The Shelter staff also conducted services and ministers to inmates of the Chicago House-of Correction and Cook County Jail.

## NEW YORK

### Churches and Charitable Institutions Benefit By Will

Miss Gertrude R. Cushman left \$65,000 to Episcopal churches and charitable institutions, it was revealed upon probate of her will in the Surrogates Court.

The Church of the Holy Apostles receives \$10,000 outright and the remainder of \$55,000 is to be distributed after the death of a friend named as life beneficiary of the residuary estate.

Miss Cushman, who was the granddaughter of Don Alonzo Cushman, holder of real estate in the Chelsea section of

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## DIOCESAN

New York, was long a supporter of Episcopal charities. She died on September 29th.

Of the \$55,000, the Cathedral of St. John the Divine is to receive \$15,000 and the Domestic and Foreign Missionary Society \$10,000. The will gave \$5,000 each to the Sheltering Arms, Seamen's Church Institute, General Theological Seminary, Girls' Friendly Society, and City Mission Society, and smaller amounts to other Church groups.

## WESTERN MICHIGAN

### Bishop Whittemore Chairman Of Investigation Group

When Governor Murray D. Van Wagoner of Michigan wanted a thorough study made of the State institution for delinquent boys, known as the Boys Vocational School, Lansing, he appointed Bishop Whittemore of Western Michigan chairman of the committee given charge of the investigation. With the Bishop on the committee were two Probate Court judges, two members of the State Hospital commission, the chairman and another member of the State Juvenile Institute commission.

## TENNESSEE

### Bishop Maxon's 20th Anniversary

Complying with Bishop Maxon's express wish that the 20th anniversary of his consecration to the Episcopate on St. Luke's Day be "observed" rather than "celebrated," the committee on arrangements headed by Bishop Dandridge, the Bishop Coadjutor, asked all congregations throughout the diocese to mark the day with a corporate Communion of its members as the principal service of the day.

The central diocesan observance was at the Cathedral in Memphis, with the early Eucharist as usual, a midday Eucharist with Bishop Maxon as celebrant and Bishop Dandridge as preacher, and a city-wide special service in the evening, with all the clergy of the city in the chancel, and addresses by the Rev. Dr. Prentice A. Pugh of Nashville, senior presbyter of the diocese and president of the standing committee, and by Mr. Edmund Orgill of Memphis, president of the diocesan laymen's league.

A feature of this service was the dedication of a stained glass window in the Cathedral in memory of Sergeant James M. Maxon jr., elder son of the Bishop, who died in line of duty with the Royal Canadian Air Force, in England, 13 months ago, one of the first memorials in glass in this country connected with World War II.\* was given by the Woman's Auxiliary, the Laymen's League, the House of Young Churchmen,

\*Another memorial window connected with the present war is that in St. Paul's Church, Oakland, Calif., commemorating veterans who served in the Philippines, 1898-1942. In the window is depicted a chaplain in the uniform of the present war, with an officer giving water to a wounded foe. (L. C. October 4th, page 26.)

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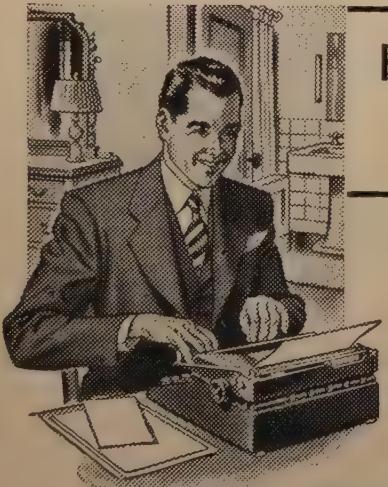
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In the 20 years of Bishop Maxon's episcopate, 13 as coadjutor and seven as Diocesan, the number of communicants has increased from 9,479 to 16,567; the clerical from 47 to 62; church school members from 4,001 to 5,653. Property valuation of the parishes and missions has increased about three-quarters of a million dollars. The endowment funds of the diocese have been increased, mainly by receipt of a large bequest, from \$31,600 to over one million dollars. In addition to the completion of the Cathedral and its beautifying chapel, new churches have been built, bought and remodeled, at the rate of practically one a year for the entire period, and new parish houses have been added about the same rate.

Bishop Maxon has been profoundly influential in National Church affairs especially as chairman of the Budget and Program Committee of General Convention.

## MICHIGAN

### Scrap Drive

The people of Detroit are not only making the implements of war; they are giving a very good account of themselves in the periodic scrap collections called "Buy-A-Tank" drives.

The question recently arose, however as to whether the scrap dealers were making too much profit on these collections and a special fact-finding committee of the Wayne County Council of Defense was appointed to find out.

The man in charge of the investigation was Warren E. Bow, a vestryman of All Saints' Church, Detroit, and superintendent of the Detroit schools. Mr. Bow proved to be the ideal person for the job. As a Christian layman he was interested in seeing fair play on both sides and as a school-teacher he insisted on getting to the bottom of the matter.

So he got a blackboard and some chalk and recorded the prices received by the dealers for the four types of scrap produced by the drive, the costs of handling and processing the scrap and the price the dealers paid the Wayne County Salvage Committee for the scrap.

Figures from one of the largest scrap iron and steel dealers in Detroit were used and without going into the various breakdowns, the figures revealed that this dealer invested approximately \$12,250 in the 700 tons of "Buy-A-Tank" scrap brought into his yard alone, and that he will receive approximately \$10,590 for it, a loss of \$1,160. Other dealers corroborated these figures.

### 500 Pound Bell

Because the wind blew high and strong on Woodbridge Street, Detroit, the Wayne County Salvage committee is going to be richer by 500 pounds of bell metal. The Rev. Francis B. Creamer, rector of Christ Church parish, announced recently.

The bell, which hung in the small steeple of the Sidney Miller Memorial Church House, 964 Woodbridge Street East, sum-

ed the children of Christ Church to Lay School for several generations.

In recent years the bell was silenced its existence was forgotten until heavy snows damaged the steeple and it was found advisable to take it down.

Among the old timers of the parish came to take a look at the old bell were it went on the scrap pile was Mrs. Harry B. Gillespie, secretary of the parish Woman's Auxiliary, who used to go to the Sunday School in the days the bell rang.

## WEST VIRGINIA

### eward in the Flood

By JOHN G. SHIRLEY

Two clergymen started—but only one got through.

The rain was pouring and the Potomac River, near Washington, was rising. Little did the Rev. Charles A. Higgins, returned from China, realize that he was taking the last train out of the Capitol to meet a speaking engagement in Zion Church, Charles Town, W. Va.

A light drizzle was falling in Pittsburgh when the Rev. Dr. A. B. Kinsolving, II, boarded a train which would connect him with his speaking partner in Charles Town. Little did he know that the Potomac had run out of banks and the flood at Cumberland, Md., would stop him.

Fr. Higgins and Dr. Kinsolving commanded the team sent out by the Presiding Bishop for a speaking tour in West Virginia. A dinner meeting was planned for the parish leaders in the vicinity of Charles Town. During the dinner a telephone call from Dr. Kinsolving informed the rector, the Rev. C. C. Tarplee, that he had finally reached and was stuck in Hagerstown, Md., 28 miles distant. The dinner went on and Fr. Higgins had to catch-up for his partner.

By this time Charles Town was practically isolated; almost all the roads were closed, telephone connections to most points stopped, telegraph service cut off, no trains going in or out. High waters prevented people from surrounding towns from attending the dinner. As Fr. Higgins spoke, whole houses and cottages were settling serenely down the river only two miles distant. And the rain continued.

Finally, it was learned that a road from Charles Town to Hagerstown was passable and a car left to bring Dr. Kinsolving, who arrived that night at approximately 2:00 A.M., only to be roused at 4:00 A.M. to set out by car for the next engagement at Christ Church, Clarksburg, only out of the flooded areas and some 20 miles distant.

Following streams already out of banks, driven "like Jehu" of Old Testament fame (at 35 miles an hour) by the Rev. Temple G. Wheeler, a priest serving in that section and thoroughly familiar with the roads, at five minutes of 1:00 o'clock, walked into Christ Church parish house for a scheduled luncheon and speaking engagement at 1:00 o'clock.

Leaving Clarksburg in the late afternoon and entirely free from swollen rivers,

they set out by bus for Christ Church, Bluefield, where Dr. Kinsolving was to preach at the late service on Sunday morning, October 18th, and where both clergymen would address a massed group of people from southeastern West Virginia and nearby Virginia, in the afternoon.

### LARGE CROWDS GREET THEM

Despite threatening snow, a full church greeted them at Bluefield. Fr. Higgins spoke first on The Church in the World, with particular emphasis on the great future for the Church in China. He stressed the fact that the work has not ended in the mission field, but rather that great opportunities, heretofore untouched, have opened in West China and are progressing under Chinese leadership.

He emphasized that when the war is over, China will be a world power of considerable importance. A country of over 400,000,000 people, China holds infinite possibilities for the work of the Church in the future. He unhesitatingly affirmed that the missionary work there is just beginning in its fullest sense.

### NO MORE "GENTRY"

Dr. Kinsolving's subject dealt more with the conditions which the Church faces in America and the need for evangelism in the community. He opened his address in words of high praise and great personal esteem for the Presiding Bishop, who, he believed, is leading the Church out of its complacency into a realization for wide evangelization in America and in the world.

"Are you sold on your Church?" he asked. "Are you confident of its future?" No longer is the Church composed only of the "gentry," as in former days, but she is moving into new work constantly, he stated, meeting the need as the need arises.

Greater emphasis is being put on the work with the Indians, the Negroes, the interned Japanese; the armed forces demand more and more attention; industrial areas present real opportunities.

Outside of America no one could fail to realize the progress being made in Alaska under youthful Bishop Bentley, in India under the untiring Bishop Azariah, in Japan under native bishops and priests, in Liberia under Bishop Kroll, and in other places.

### A QUIET ENDING

With Dr. Kinsolving's return to Pittsburgh, Fr. Higgins resumed the tour alone to Charleston, S. C., where he addressed a large group in St. Matthew's Church.

No more rain and no more floods. And the tour was complete.

## PENNSYLVANIA

### Resolution Commemorates

### 50th Anniversary

At a meeting of the vestry of St. Mark's Church, Philadelphia, on October 6th, a resolution commemorating the 50th anniversary of the Hon. George Wharton

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1:00 P.M.—LUNCHEON—Hotel Edison

Presiding: The Right Revd. Benjamin F. P. Ivins, D.D., D.C.L.  
Speakers: The Bishop of New York;  
The Revd. Robert D. Crawford,  
D.D.; The Revd. William M. Mitcham, D.D.

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Pepper's service as vestryman of St. Mark's was placed upon the minutes:

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"Recitation of these bare facts is impressive but when considered in the light of the energy, wisdom, foresight and passionate devotion with which the duties of these offices were and are being performed, they constitute a memorable record for which words are wholly inadequate."

## S. W. VIRGINIA

### Potatoes Help to Build a Chapel

"The members of the congregation are meeting at the mission tomorrow to dig the potato crop which they planted for the fund for the new chapel. They have already found a market for the potatoes at Coeburn."

That's an interesting quotation from a letter written by Deaconess Anne Newman to Bishop Phillips of Southwestern Virginia.

Deaconess Newman is the missionary in charge at Grace House-on-the-Mountain in Wise County. And Grace House really is "on the mountain," on a plateau some 8 or 10 miles from the railroad and with a beautiful view for miles and miles. There is a nice community house with living quarters for the Deaconess and her assistant, Miss Octavia K. Ulmer, and an assembly room that is used for Sunday School and Church services. For a long time though the people have wanted a real chapel and plans are now being made for one to be built at a cost of approximately \$1,800.00. The material will almost all be obtained locally and a large part of the work will be contributed by members of the congregation.

The woman's auxiliary of the diocese at its annual meeting in the fall of 1941, after hearing Deaconess Newman discuss the need for the chapel, appointed Mrs. Gordon H. Baker of Roanoke a receiver of gifts, and the various auxiliary branches in the diocese have already contributed nearly \$1,500, and Mrs. Baker's books are still open. Just how much is realized from the potato crop remains to be seen.

## MASSACHUSETTS

### Consecrations

Consecration of St. John's Church, Arlington, Mass., by Bishop Sherrill on October 11th, marked the elimination of all debt on a building completed in the summer of 1934 and a very responsible suburban centre for an active Church life. Two former rectors present in addition to the present incumbent, the Rev. Robert McConnell Hatch, son of the Rev. W.

H. P. Hatch of the Cambridge Episco Theological School, were the Rev. Cha Morris Addison, father of the Nation Council's vice president in charge of ministration, and first rector in the Arlin ton parish just 60 years ago, and the Rev. Charles Taber Hall, young Mr. Hatch's predecessor.

Bishop Sherrill's consecration of Saints' Church, Attleboro, Mass., on first Sunday in October marked culmination of a prodigious effort to able to burn the mortgage, an accomplishment of last spring carried out with surprising verve and ingenuity. The Rev. Worman is rector of the parish.

## LOS ANGELES

### Modernized Church

### Cares For Defense Workers

For half a century the Church of Messiah, Santa Ana, Calif., stood in quiet dignity in the county seat of the orange belt. Now the parish teems with the military and aircraft workers in thousands. Funds from the estate of the late Rev. and Mrs. W. S. Dearing with added gifts totaling \$1150 have been employed to modernize the existing plant for heavy duty. The woman's auxiliary has purchased a \$1,000 War bond toward a future parish house of better dimensions. The church school has doubled and religious motion pictures are regularly shown. A shrine of Service Men has many daily visitors. Lamp reflects on service flags of the two Wars and memorial tablet to those in France. The Rev. Wesley A. Haverman is rector. Army Chaplain John A. Bryan, formerly of St. Alban's, Westwood, and U.C.L.A. chaplain, is nearby and the two clergy collaborate.

## SOUTHERN OHIO

### St. Paul's, Chillicothe, Celebrates 125th Year

St. Paul's Church, Chillicothe, Ohio, celebrated the 125th anniversary of its founding on October 4th. As part of the celebration ceremony, at which Bishop Hobson of Southern Ohio was the preacher, the Church school read the petitions of the litany, and the congregation made their responses.

Rehabilitation of the fabric of the Church for the anniversary has consisted of installing a new heating plant, roofng the parish hall and rectory, rebuilding the organ, installing a new set of chimes, re-building the tower, reinforcing the stone columns of the Church, redecorating, installing a stained glass window.

## DULUTH

### Clergy Meet For Forward in Service

In an effort to break down the geographic isolation of the rural clergy in his diocese, Bishop Kemerer of Duluth has instituted a series of monthly Forward in Service clergy conferences at strategi

in the diocese. The plan was greeted with enthusiasm it immediately spread over parts of the diocese. So well has the plan worked among the 14 active units in this diocese of 52,000 square miles that the Bishop is recommending it for other rural areas as an integral part of Forward in Service program.

## FLORIDA

JACKSONVILLE CHURCH MEMBERS  
IN ARMED FORCES

Saints' Church, Jacksonville, Florida, which the Rev. Alan R. Chalmers, rector, reports that 54% of the male communicants between 19 and 40 are in the armed forces. Two women are serving in the WAAC. The former rector, Thomas Byrne, is serving as a chaplain in the

## VERMONT

## CHURCH SCHOOL BY MAIL

The diocese of Vermont began its fifth year of sending out Church School material to children unable to get to any Church or Church School. Previously this material has been sent out from Burlington under the direction of the present Bishop of Nevada. The Church School by mail material now is directed by the Rev. Harry H. Jones, Middlebury, Vt.

## KENTUCKY

DIOCESAN SCHOOL OF  
CHRISTIAN EDUCATION

Plans for the diocesan School of Christian Education held each autumn have changed after an unbroken record of nearly 30 years, to join with the Louisville Coöoperative School of Religion. In preparation for this, a dinner conference was held in the Cathedral House, October 10, by the Church School Division of the Department of Christian Education at which there was an excellent attendance of about 100 persons. Since about 90% of the diocese is in Louisville or its suburbs, a special effort had been made to invite the "outside" clergy and they with superintendents, officers, and teachers from each school were invited as guests of the department with all travel expense

The Christmas box assignments were carried out, the Advent offering objective presented and explained, and new Church School courses on display with an opportunity given to discuss them. Another project decided on was the renting for display during Lent of religious motion pictures which bear directly on mission work this year. The principal speaker of the evening was Mr. Leonard Brecher, chairman of Religion Education of the Louisville Council of Churches. We outlined the plan of their Coöoperative School of Religion which is to be held on Tuesday evenings and Thursday evenings each week from

November 3rd to 19th at the Fourth Avenue Presbyterian Church.

Dr. Raymond A. Kent, president of the University of Louisville, is dean of the School. The chairman of the Department of Christian Education represents the Episcopal Church on the faculty. In order to get as many as possible to enroll from the Louisville parishes and missions, the diocesan department has offered to pay the registration fees. Courses and faculty are: Personal Religious Living, Dr. Roy H.

Short, St. Paul's Methodist Church; A Local Church Program of Leadership Education, the Rev. Paul E. Watson; The Child's Approach to Religion, Mrs. Janice Moore of the Presbyterian Seminary; Understanding Our Pupils, Dr. Noble H. Kelley, University of Louisville; The Old Testament; Its Contents and Values, Dr. J. Leo Green, Baptist Seminary; Guiding Youth's Approach to Religion, the Rev. J. Wilson Hunter, St. Andrew's Episcopal Church.

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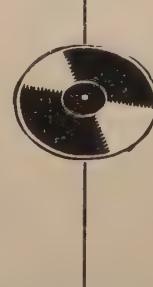
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# EDUCATIONAL

## SEMINARIES

### Theological Education Sunday

Presiding Bishop Tucker has designated January 24, 1943 as the next Theological Education Sunday.

This announcement is in accordance with action of the General Convention of 1940 which legislated that one Sunday in each year shall be appointed by the Pre-

siding Bishop in consultation with the Committee on Theological Education, on which "it shall be the duty of every minister of this Church to present to his congregation the subject of Theological Education, the responsibility of the Laity for its adequate support, and a special offering shall be made which shall be sent to such seminary or school of Theological Education as the minister shall determine."

odicals and pamphlets on religion. It inaugurated a monthly corporate communion of all the members of the society. Finally, it plans to establish a permanent group that will always be on call in any of the Hartford churches need acolytes or boys in any capacity to do church work.

Student interest has increased materially in the past year, and the society plays a great future.

### RELIGIOUS COURSES

In the academic line, Trinity has introduced three courses all of the seminary pattern which deal in whole or in part with religions as they enter into world problems. Prof. William O. Aydelotte is offering a course in 18th and 19th Century Christianity as it met the problems of the Industrial Revolution. He will lay special stress on certain aspects of Anglo-Catholicism, which are of particular importance in the seminar.

Mr. Aydelotte feels that the historical approach to the role of religion in the solution of world problems has been sadly neglected. Much theoretical work has been done, but all such lack the concreteness of actual history.

The seminar is based on a study of historical facts about the role religion has played during the development of modern industrial society. The central idea giving the course unity, however, is the philosophical question of the part that religion can and will play in modern society as in the solution of modern problems.

Dr. Edward D. Myers is offering a course on Comparative Religions. This is a study of the religions of the 21 civilizations in the world as each met and faced the social, economic, and political problems that confronted it. Dr. Myers plans during the first semester to get a factual historical background for a comparative study of religions, and in the second half year will study the religious experiences of individuals and attempt to show that individual religious experience becomes theological dogma.

Finally, there is an analysis of the contemporary situation in the modern world as it is similar to situations that arose previously in other civilizations. "We are making this study," he says, "with a view to making clear the fact that only a religious response to such a crisis as that in which we are now living can be successful."

Throughout all of Professor Hans V. Weiger's courses runs an undercurrent of religious causality. This strain is especially noticeable in his seminar on International Relations. Professor Weiger says, "The main objective in the approach to world politics is to make the students understand the impact of certain intangibles in the relations of nations. We are living in a time when many false prophets of power politics are trying to make us forget these intangibles under the weight of tangibles. To an approach to the solution of modern problems as we try it, it is natural to emphasize the role which religious factors will play in the battle to win the peace. Religion is an underlying principle in all International Relations."

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# DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

## Edward Henry Eckel, Priest

The Rev. Dr. Edward Henry Eckel, priest of the diocese of West Missouri and rector emeritus of St. Andrew's Church, Fort Worth, Tex., died at his home in Warrensburg, Mo., on October 19th after an illness of several months. Burial office was said at Christ Church, Warrensburg, on October 20th. Bishop Spencer of West Missouri, succeeded by Bishop Moore of Dallas, Dean of Kansas City, and the Rev. Ward L. Harbour, rector of Christ Church. A requiem Eucharist for the deceased was celebrated on October 21st.

Eckel was born in New Orleans, November 5, 1862, and was brought

to Wilmington, Del., where his father, Mr. Eckel, edited and published the *Ware Journal and Statesman*. Dr. Eckel graduated from Delaware College

(the University of Delaware) in 1885, and from the General Theological Seminary in 1889. He was ordained

deacon and priest by Bishop Leighton

Coleman, being Bishop Coleman's first

hand. He was priest-in-charge of

Port and Stanton and founder of St.

Barnabas', Marshallton, Del., in 1889-91;

rector of Trinity Church, West Pittston,

1891-6; rector of Christ Church, Will-

port, Pa., 1896-1905; rector of Christ

Church, St. Joseph, Mo., 1905-14; field

secretary of the province of the South-

1914-17; rector of St. Andrew's, Fort

Worth, Tex., 1917-1930; and rector

of Christ Church, Warrensburg, Mo.,

1930-34. On May 1, 1934, he retired

as rector emeritus of St. Andrew's, Fort

Worth, Tex., and since that time has made

his home in Warrensburg, Mo., officiating

from time to time as locum tenens and as

special preacher and supply. He was a

delegate to the General Conventions of

1910, 1919, 1925, and 1928.

Mr. Eckel received his S.T.B. from the

General Theological Seminary in 1889,

an honorary D.D. from the University

of the South in 1926. He was the author

of *Chronicles of Christ Church, Williams-*

*Pa., 1910; Flowers and Incense*

*1927; A Little Bunch of Poems*,

*1928; and many articles and poems in*

*THE LIVING CHURCH*. Sixty years ago he

was appointed the first *LIVING CHURCH*

correspondent in the state of Delaware.

Survivors are his widow, Anna Rey-

Eckel, whom he married in Wilming-

ton, Del., June 27, 1889; a daughter, Miss

Elizabeth Eckel, who resides at the home

and is an active Church worker

and diocesan officer of the woman's aux-

iliary of the diocese of West Missouri;

a son, the Rev. Edward Henry Eckel,

rector of Trinity Church, Tulsa,

a.

## Stephen E. McGinley, Priest

The Very Rev. Stephen E. McGinley, rector of Trinity Cathedral, Omaha, Nebr., went to the hospital on August 18th with what appeared to be a muscular cold and a cold. It soon developed that his condition was more serious and many trans-

itions failed to rally his strength. He died on October 19th.

He held his last service on Sunday morning, August 2d. Because of his painful condition he found himself obliged at the last moment to change his second service on that day to one of Morning Prayer instead of Holy Communion. Following this he baptized Joan Broad Smith, granddaughter of his vestryman and lay reader, F. Ernest Broad.

1942 marks the 21st year of Dean McGinley's charge at Trinity Cathedral. He has done a noteworthy work both materially and spiritually during his years there. He leaves the Cathedral in splendid condition, practically free of debt. This is an accomplishment when a compilation of the financial cost of projects of improvement to the Cathedral property during Dean McGinley's regime there, total more than \$50,000.

When he came in 1922, the Cathedral had been without a dean for nearly a year and during the war period, prior to that, there had been no dean and so the parish was sadly disorganized. Down through the years, since 1922, Dean McGinley's leadership of his people has been happy and purposeful. No project was undertaken until the money was in sight and his people eager to do the thing contemplated. His fine business management of the Cathedral has been a great satisfaction to his vestry.

Dean McGinley was born in New London, Conn., May 7, 1887, the son of John and Evelyn Essex McGinley. He received the B.A. degree from Trinity College in 1909 and was graduated from General Theological School in 1913. In the same year he was ordained deacon and priest. In 1914 he married Virginia Graham Meigs.

His first charge was rectorship of Christ Church, Cody, Wyo., where he served from 1913-1916. In 1916 he went to St. Andrew's Church, Baltimore, Md., where he remained until he became a chaplain in the Army in 1918. After the war he served for two years at Christ Church, Suffern, N. Y., leaving for Omaha in 1921.

In 1921, at the end of which year Dean McGinley accepted the call to Trinity Cathedral, the parish report showed a communicant strength of 442. This year the annual report to the diocese showed 740 communicants. Dean McGinley always felt that if figures could show a spiritual well being, the fact that 90% of his communicant strength made Easter and Christmas communions, was a definite indication of this.

Dean McGinley has been a member of the standing committee of the diocese since 1925 and its president since 1930. He is a member of the ecclesiastical court; a trustee of Brownell Hall, Omaha; trustee of Clarkson Memorial Hospital, Omaha, and he has attended every General Convention in the past 20 years as a delegate from the diocese of Nebraska.

He leaves a wife and daughter; five brothers, John, Thomas S., and Morgan McGinley of New London, Connecticut; Arthur B. McGinley of Hartford, Conn.,

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Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

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## DEATHS

and Lawrence J. of Indianapolis, Ind., and one sister, Mrs. Howard W. Vandervoort of Glen Ridge, N. J.

Dean McGinley was buried from Trinity Cathedral, Omaha, on Wednesday morning, October 21st.

On Christmas, 1940, he had dictated to his secretary his wishes: "*In the event of my death I wish the following arrangements made for my funeral.*" They were signed and sealed and placed in the church safe.

*"If possible I should like to have a Requiem Mass in the Cathedral early on the day of the funeral."* His Bishop and friend, Howard R. Brinker, and his assistant at the Cathedral, George St. George Tyner held this service at 8 o'clock in the Cathedral chapel.

The burial service was held at 11 o'clock in the chapel. Bishop Brinker, Bishop Beecher, who for 10 years was Dean of Trinity Cathedral in earlier times, and Canon Tyner conducted the service.

*"I wish that everything be of the utmost simplicity and brevity."* For that reason it was requested that no flowers be sent. *"I wish the casket to be covered by the Pall which the Cathedral now has,"* a pall given to the cathedral by one of his beloved friends.

And so Dean McGinley was buried, simply and unostentatiously as he had lived. Because his host of friends were asked not to give tribute with flowers, gifts are pouring in to be applied to a Stephen Essex McGinley Memorial. For something for the good of man—perhaps a social service clinic.

### LIVING CHURCH RELIEF FUND

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Previously acknowledged .....	\$1,351.47
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L. A. M. ....	2.00
M. S. B. ....	1.50
M. W. L. ....	1.00
Miss Rose M. Rainey .....	1.00
Mrs. Henry J. Skinner .....	1.00

\$1,575.41

#### Shelter Christmas Fund

Mrs. Charles H. W. Foster .....	\$ 5.00
Mrs. W. G. Taylor .....	5.00
Mrs. Richard P. Kent .....	3.00
St. Matthias', Waukesha .....	1.00
M. S. B. ....	.50

\$ 14.50

## CHANGES

### Appointments Accepted

EVANS, Rev. CHARLES D., rector of Holy Trinity Church, Pueblo, Colo., is to be rector of St. Andrew's Church, Denver, Colo., effective November 15th. Address: 2105 Glenarm Place, Denver.

EWAN, Rev. HENRY L., rector of St. John Church, Tiskilwa, Ill., has accepted a call to become rector of St. Luke's, Billings, Mont., effective November 20th.

GASKELL, Rev. ROY L., is priest in charge of the Church of the Good Shepherd, Terrell, Church of the Holy Comforter, Cleburne, Church of Our Merciful Saviour, Kaufman, and Church of Our Merciful Saviour, Forney, Address: Box 274, Terrell, Tex.

GRIFFITH, Rev. FREDERICK, rector of C

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## CHANGES

h, Wicomico, Va., has accepted a call to St. Church, Salem, W. Va., effective Dec. 1st.

MILTON, Rev. ALEXANDER VAN C., formerly of All Saints' Church, Dorchester, Mass., be chaplain at St. Mary's Hospital, New City. Address: 477 Hudson Street, New City.

DELUND, Rev. CHARLES A., formerly in of Trinity Church, Park Rapids, Minn., is now in charge of St. Bartholomew's, Ijii, and Holy Trinity, International Falls, Address: 716 Minnesota Avenue, Bemidji,

RD, Rev. FREDERICK PRENTISS, formerly of All Saints', Aliquippa, Pa., has been of St. Mary's Church, Springfield Center, since September 15th. Address: St. Mary's, Springfield Center, N. Y.

LLETT, Rev. NORMAN LAWRENCE, formerly of St. Anne's Church, Lowell, Mass., has rector of Trinity Church, Lewiston, Me., October 15th. Address: 9 Curtis Street, ton, Me.

NKEL, Rev. RICHARD L., curate of St. An's Church, Baltimore, Md., is to be a curate Luke's Chapel, New York City, effective ber 1st. Address: 653 Greenwich Street, York.

NG, Rev. CHARLES, formerly rector of Zion ch, Philadelphia, has been appointed secre of the diocese of Pennsylvania.

UNSBURY, Rev. HAROLD V. O., formerly in charge of St. Mary's Church, Waynes Pa., is now chaplain of the Episcopal City ons of the diocese of Washington. Address: 17th Street, N. W., Washington, D. C. Address: 1701 16th Street, N. W., Apt. Washington, D. C.

MOHR, Rev. EDWARD JOHN, rector of All Saints' Church, Redding, Calif., is to be vicar of All Saints' Church, San Leandro, Calif., effective November 1st. Address: 911 Dowling Boulevard, San Leandro, Calif.

TRAVERS, Rev. MARSHALL E., rector of St. Luke's Church, Prescott, Ariz., has accepted a call to St. Philip's Church, Charleston, S. C.

### Military Service

BROWN, Rev. CRAWFORD W., rector of the Church of Redeemer, Elgin, Ill., has been granted a leave of absence to become a chaplain in the Army.

### Appointment Declined

BELL, Rev. BERNARD IDDINGS, DD., has declined a call to the rectorship of Christ Church, Shrewsbury, N. J.

### The Solitary Witness

(Continued from page 11)

an important one. I think these English Tommies belonged in the crowd of "the decent Godless," as T. S. Eliot has described them. "Decency" is the modern substitute for the Faith. Of course, it is worthless as a substitute, because it has no dogmatic basis. It makes no adequate assertion concerning the nature and status of the human beings to whom one is expected to be "decent." It cannot permanently sustain itself against the social pressures and strains set up within a

Godless civilization. The English cannot continue in greatness as a decent people who will make it possible for Negroes to pray. They must themselves resume their prayers or lose their leadership. They must come back to the Faith, or forfeit whatever honorable meaning they have had for mankind. For the world awaits a leadership which will shape the natural life of man in accordance with his supernatural destiny: any other leadership, no matter how implemented by science and power, will be that of the blind leading the blind into the ditch.

I do not know what England will do. But I do know that our Lord declared that against His Church the gates of death should not prevail. The apostacy of England in the near future would not mean that the Faith had received a mortal blow, even in England. This land was once evangelized by the Irish. It may yet again be evangelized by the Chinese, or by the Africans.

## CHURCH CALENDAR

### November

1. All Saints. Twenty-second Sunday after Trinity.
8. Twenty-third Sunday after Trinity.
15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thanksgiving Day (Thursday).
29. First Sunday in Advent.
30. S. Andrew. (Monday.)

# GO TO CHURCH



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AWARE—Rt. Rev. Arthur R. McKinstry, D., Bishop

Peter's Church, Lewes Nelson Waite Rightmyer days: 8 and 11 A.M. aints, Rehoboth Beach, 9:30

NE—Rt. Rev. Oliver Leland Loring, Bishop dral Church of St. Luke, Portland, Me.—773 Rev. P. M. Dawley, Ph.D.; Rev. R. W. Lewis; Rev. G. M. Jones days: 8, 9:20, 10, 11 A.M.; 5 P.M. days: 7:30 A.M., 5 P.M.

HIGAN—Rt. Rev. Frank Whittington Creigh, D.D., S.T.D., Bishop

ch of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545 Clark L. Attridge, B.D. day Masses: 7, 9 and 11 A.M. day Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233 Rev. Donald B. Aldrich

Sundays: 8 and 11 A.M.; Daily 8 A.M. Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171 Rev. Geo. Paul T. Sargent, D.D., Rector

Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music Weekdays: 10:30 A.M. Holy Communion, on Thursdays and Saints' Days

The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173 Rev. Dr. S. T. Steele

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M. Weekday Services: 8, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York Rev. H. W. B. Donegan, D.D., rector

8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M.; Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243 Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High)

### NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450 Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M. Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D. Communions 8 and 9 (Daily 8) Choral Eucharist and Sermon, 11 Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807 Rev. Frederic S. Fleming, D.D.

Sundays: 8, 9, 11 A.M., and 3:30 P.M. Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia Rev. Frank L. Vernon, D.D., rector

Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280 Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge

Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.

Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour. Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1,073 Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.

Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M. Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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by

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*Editor of  
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